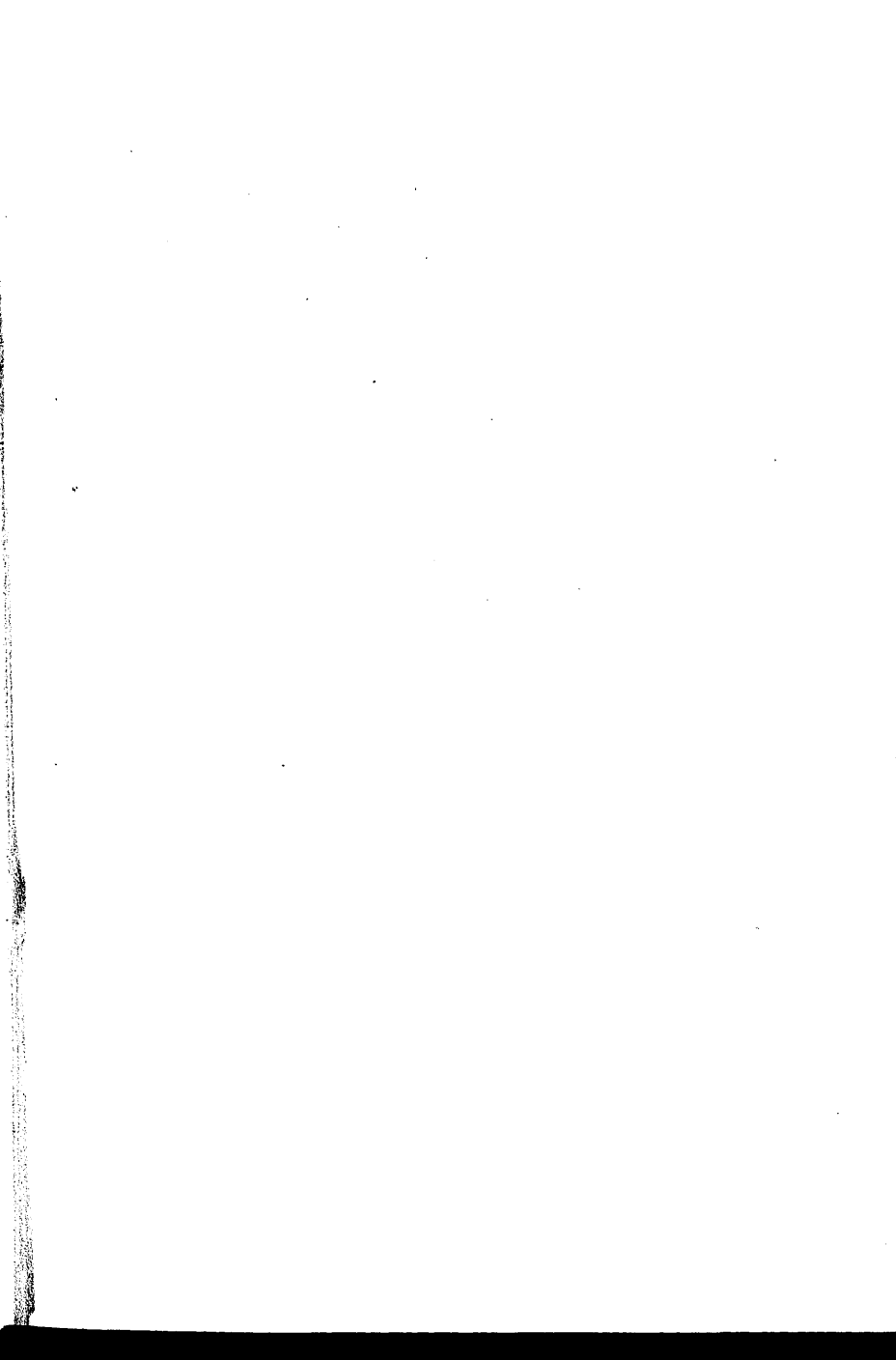


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PSYCHOLOGY AND SACRAMENTS



PSYCHOLOGY AND SACRAMENTS

by

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DEDICATED

TO

LEN

MY BROTHER, AN ANGLICAN CLERGYMAN;

FRED

MY BROTHER-IN-LAW, A NONCONFORMIST MINISTER; AND

LIONEL

MY COUSIN, A BENEDICTINE MONK

IN THE HOPE

THAT IT WILL ADVANCE

THE BUILDING

OF THE

BRIDGE OF UNITY

PREFACE

By C. METCALFE BROWN, M.D., D.P.H.

*Medical Officer of Health for Dewsbury, Yorks,
Of Gray's Inn, Barrister-at-Law*

THIS excellent exposition of the relationship between Psychology and Sacrament approaches both subjects from an entirely new angle. The author has made good use of his opportunities over many years as a Nonconformist Minister and as a priest of the Church of England to study the psychological difficulties of his fellow-men, and having co-related these experiences with his own has, with the help of sound knowledge gained from extensive reading, produced for us a valuable manual which both interests and instructs.

The priest in bygone days combined the functions of spiritual adviser and physical healer. In modern times these duties are undertaken by different professions; but the practitioners of each profession still meet on common ground in dealing with the psychological needs of the populace.

The author has demonstrated the value of the application of psychology to the problems of his particular sphere, and in consequence has provided further evidence in favour of the training of the clergy in practical psychology.

Cases of severe neuroses are found in increasing numbers in medical consulting rooms, and one is bound to subscribe to the view that many of these derangements would have been prevented if the early troubles responsible had been confided to and dealt

PSYCHOLOGY AND SACRAMENTS

with by a confidant in the form of an understanding priest.

Those of us who are deeply concerned with the mental and spiritual welfare of the race—and all of us should be—will find guidance and information in this earnestly written book.

INTRODUCTION

IN his book on Sacraments, Chancellor Lilley writes these words: "It is at least generally among those of the younger generation who question the very foundations of [Catholic] theology, that the greatest attraction towards what we may loosely call a sacramental form of worship exists. And for this reason, if for no other, the need for fresh developments in sacramental theory is pressing. That need some of our younger theologians are trying to meet."

Whilst the writer of this book would not for a moment dare to claim to be a theologian, yet he has at all events made investigations first-hand into this subject, and his discoveries do result from very genuine seeking.

The reason that made the search imperative was because on passing from the Nonconformist Ministry to Episcopal Ordination, it was found that different beliefs concerning the Sacraments divided the Church of England into two very definite parts, and moreover that the gulf of division is considerably wider than the average outsider would believe possible. A newcomer, then, had to decide where he stood in this matter, and upon his decision depended his churchmanship. A decision, however, could not be made without careful seeking; and one who had made the transition mentioned above was surely in a privileged position to make such a search, since he went forth unhampered by prejudices and the bias that family traditions form.

Granted that all other things are equal, it would seem probable that a newcomer would find it easier to see all the facts of a given situation with fairness than one who, growing up in the midst of that situation, must inevitably feel the influences of one side in larger measure than the other.

The particular avenue along which the search was to be made was determined by the field of knowledge that had always fascinated me, namely Psychology: for earlier in my life it had offered to me what I believed then was nothing less than the pathway of salvation. For this reason in those days I read every book dealing with Modern Psychology upon which I could lay my hands. Hence it was natural that, when circumstances necessitated a personal exploration into the whole sacramental question, the avenue of approach was determined beforehand. It will be found, therefore, that the first chapters are concerned with giving the psychological background with illustrations of my own from everyday life and dream-interpretation, before I proceed to state in the later chapters the revelation thrown by this background upon the whole subject of Sacraments.

It is my very great longing that this book, in spite of its many shortcomings, may yet help some to discover their bearings who have so far been unable to see the way very clearly, or who have failed to find any real help in certain things that are obviously of the greatest value to their fellow-Christians. I have faith that this longing may be satisfied, for it is my

INTRODUCTION

sure belief that any discoveries, large or small, in any realm, provided only that they bear the marks of being genuine, must be of value to other travellers in addition to the one who has made them. For we, who make the mysterious journey of this earthly life, are in many ways similar, and not infrequently follow in each other's footsteps very closely. It cannot be foolish, then, to think that the light that has helped one pilgrim in his need will be a guide to others.

FRANK C. CARTER

GUILDFORD

Lent 1934

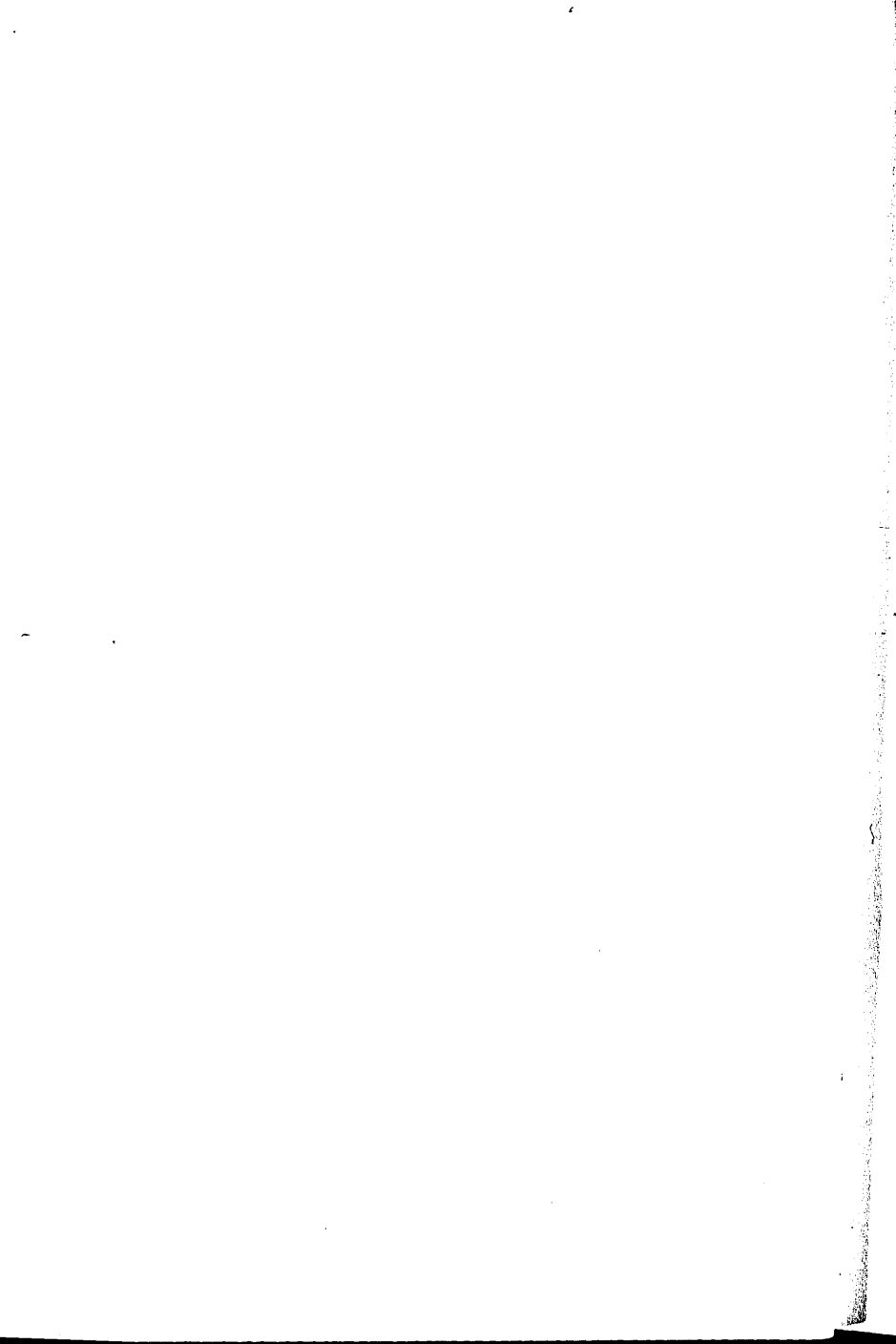
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ACKNOWLEDGMENTS

I ACKNOWLEDGE my indebtedness that is beyond words to Elsie, my wife, for her loyal love and courage in embarking with me upon the spiritual adventure that is responsible for the following pages: to Pearl and Pat for their daily insistence upon the reality of worlds that are not seen: to Marjorie Drever for her greatly valued friendship, and for providing me with the material for more than one illustration: also to my parents on the other side for my early training that made it easy for me to return to that Church which alone could be my spiritual home.

I would also express very deep gratitude to Dr. C. Metcalfe Brown for being the first to read the MS., and supplying the Preface: to the Bishop of Guildford and Chancellor A. L. Lilley for their much-valued suggestions: to Canon S. F. Cornell, Rev. F. W. Tilley, and my brother for their kindly interest: and to Miss Nita Jones for so generously typing the MS. for me. At the same time I would ask pardon from those concerned if there should be any unconscious plagiarism in these pages.

F. C. C.



PSYCHOLOGY AND SACRAMENTS

CHAPTER I

THE UNVEILING OF MAN

It was the poet Tennyson who wrote:

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

With little consideration, however, it must be admitted that the second of these at all events is a virtue but rarely acquired. There is a universal egotism that blinds man's eyes to the extent of his defects, even though he would perhaps seldom contradict the general assertion that Human Nature is riddled through and through with flaws and imperfections. Now it is in the face of this self-ignorance that Psychology comes forward, and with its ascetic command "Know thyself" pulls back ruthlessly the fine draperies and gorgeous wrapping with which Man has been wont to cover up his own unbecoming follies and frailties. As the result of this challenge he begins to see the hidden things within so clearly that, being ever Adam, a man, his impulse is to hide himself still more thoroughly having discovered that he is naked.

Needless to say, the realization of truth, however distasteful, is all to the good; so let us allow Psychology, in this chapter, to divest Man of his superficial coverings, enabling us to see him as by nature he really is. But at the same time let us not forget that we who behold are at all points similar to him whom we are beholding.

Man is sometimes likened to a rock made up of different strata, to the lowest of which is given the name of "Instincts." McDougall¹ defines Instinct thus: "An inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action." In everyday language this means that at the basis of Human Nature there are various emotional forces urging towards the objects that fulfil them. It is from these forces that Man derives his energy; and it is upon this foundation that the higher structure of his psychic life is built.

If from a definition of Instinct we should proceed to enumerate the best-known instincts in order of importance, we could hardly fail to give that of Sex the foremost place. Indeed, the followers of Freud place so great an emphasis upon the sex-instinct that apparently it would seem the one instinct that really matters, all the others finding their origin therefrom. An exaggerated emphasis undoubtedly, partly due to the familiar fact that what we seek we find—a fact that is very true in the psychological realm. Notwithstanding, an instinct that has its fulfilment in reproduction must of necessity tower high in prominence above others, especially seeing that it has such close kinship on the one hand to what has been called the "greatest thing in the world," and on the other to the travesty of that "greatest thing," namely Lust.

In our hypothetical list we should also place the

¹ In *Introduction to Social Psychology*, by Wm. McDougall, p. 25, fourteenth edition, Methuen.

instinct of Flight, with which Fear is so intimately connected that it has sometimes been called the "fear-flight" instinct. For the most part men are so much ashamed of its presence that they would deny the very existence of this instinct were they not by so doing defying deliberately the claims of a scientific Psychology. Remarkably enough, the third instinct in our enumeration Man is rather proud of, but perhaps this is not really remarkable when we reflect that it is the apparent opposite to the instinct of fear which he so greatly despises—I refer to that of Pugnacity. Man, the "fighting animal" as he has been called, impelled by this pugnacious native force, in one age fights in the arena with bulls, whilst in a more enlightened age he fights in the ring with men. One supposes that the increased enlightenment of the present day is shown in that the name "prize-fight" turns the attention to the reward of the struggle rather than to the combatants themselves. An "advanced" age will ever cover up its crudities, the things that it should have outgrown, by polite appellations.

McDougall has compiled a list of no less than twelve primary instincts. The three that we have mentioned, however, are sufficient for the purpose we have in view;¹ namely, to take a glimpse of man as he really is, and to see that beneath all the fineries and frillings there are certain things he possesses with the animals which lead him to many intentional hypocrisies and unintentional inconsistencies.

Our next step is to remember that there comes a point when Man definitely parts company with the animals with which he holds in common the raw

¹ F. R. Barry gives a helpful chapter on "Instinct" in his book *Christianity and Psychology* (S.C.M.).

material that we have just observed. It is with regard to the *use* of the material that his great superiority lies. He possesses the unique privilege of a heavenly vision, in the light of which the raw material can be shaped. Accordingly, he has beset himself behind and before by self-made barriers and limitations that have found an apparently permanent place in the social and international structure of our civilization. The consequence is that if he allowed his sex-instinct or his pugnacious-instinct to lead him whither they would, *ipso facto* he would be transgressing his own laws. He is constantly checking his animal desires by his sense of obligation to self-made barriers that were erected in obedience to a heavenly vision.

Here, then, we have already anticipated what we shall consider more fully later on—the fact that the term “creature of instinct” only begins to describe Man; seeing that there exist in him a higher as well as a lower, which two opposing strata of his being are constantly coming into conflict, forcing him to battle. This balking of instinct, then, that Man’s progress demands, is most noticeable in the case of Sex. Here civilized man is faced by many most serious practical problems. Marriage is the avenue that, by the aid of a Higher Mind, he has determined as the one along which this instinct might legitimately find its fulfilment. But practical considerations aroused through our modern civilization make this intensely difficult. Lack of work makes marriage in many cases a financial impossibility, whilst, at all events since the war, women are so much in the majority that numbers of them must in the very nature of things keep this instinct from the legitimate object of its fulfilment. Therefore, inevitably the repression of the sex-instinct is very

widespread; and just as a torrent if blocked will find for itself another outlet, so this instinct kept from its natural expression is finding an outlet along many perverted channels. Hence it is that if the history of those guilty of sexual crimes was known, it would not uncommonly be found that the origin of the vice was nothing more sinful than a strict repression of the very instinct that others indulging, to the point of licence, have yet always managed to keep well within the law of the land. *Nolite judicare, ut non judicemini*. And in cases of delirium when the sufferer pours out volleys of obscene and blasphemous language, which is by no means unusual at such times, it would greatly comfort those who love them most to realize that the reason of such unexpected behaviour is solely because they always repressed that vocabulary in their conscious life. Moreover, this same instinct repressed is evinced in a tendency to "exhibitionism"—overdress on the one hand, or underdress on the other; in a morbid craving for suggestive pictures and stories; and in many other ways.

Similarly, though not from the same cause, the fear-instinct is driven underground, and hence is finding its expression in weird and grotesque perversions. Though fear amid the dangers of warfare was a perfectly natural thing, it was inevitably unrecognized and denied, so that to-day it is quite common for men who persistently defied the most hideous menaces to be the victims of the most irrational fears. There are men who, a few years ago having passed through every hell that our human imaginations can conjure up, assuming the while an air of reckless bravado and heroic indifference, are to-day afraid of the dark, of lonely places, of enclosed spaces, and what

not. Such, then, are the perils and the evils of Repression.

The mind has been very aptly likened to an iceberg, an appreciable part of which is above the level of the waves and visible to the sight; but by far the greater proportion is invisible, deep down in the ocean that is unfathomed. Now when instinct-cravings are pushed out of sight into these invisible depths of unconsciousness it not infrequently happens that a "complex" is formed, and actions result that are entirely out of harmony with the normal self, for an instinct merely repressed often finds expression in a perversion. But the cause of such abnormal actions—and here is a clear instance of Man's unconscious self-deception—is frequently not recognized by the conscious self.

What happens is this. A person faces the action that results from a repressed instinct, and thinks it over and ponders it and will not let it go until by a false rationalization he has brought it into line with his estimate of himself and his own general viewpoint. Be it noted that he is not aware that he has been guilty of any self-deception; if he has made himself respectable in his own eyes by a kind of lying logic, he is quite oblivious of the fact.

Take, for instance, the case of a young man who, repressing his sex-instinct, becomes morbidly curious in this matter, accumulating all varieties of sex information and experience from every conceivable source, not even tabooing those that cause him very troublesome conscience twinges. His infallible method, however, of quieting conscience and restoring his self-respect is by reasoning that knowledge is right for him to acquire, and that therefore he must pursue it fearlessly and with entire abandon in every realm, not

excluding this one that so entirely attracts him. By a false rationalization he has brought conduct that he knew to be crooked back into what he persuades himself to be the straight path. So great is the hypocrisy and self-deception of mortal man.

Or take a further illustration, this time concerning the fear-instinct. A man through repression of his normal fears finds himself afraid of closed spaces, and consequently of tubes. He is afraid that the train may stop and imprison him as a rat in a trap, and then he does not dare think what might happen next as he has no confidence in himself. He will not acknowledge this fear, however. Just because he knows it is so foolish and abnormal he will not look it straight in the face. Instead he reasons with himself that it will be much better to travel always on top of a bus since he will get more air in that way, which is what he needs (so he tells himself) seeing that he is shut up the whole day in an office. A very plausible reason, a very common-sense reason, but none the less it is not the real reason; yet by constant persuasion before long he believes it to be so. So it comes about that, because of this human tendency to rationalization common to us all, a factor that must always be taken into account in any kind of conduct is a possible "unconscious motive."

Since, then, Man's little knowledge of himself is due to the fact that he possesses vast depths of unconscious mind, it is necessary that we should at this point seek to understand something of this vast unconscious territory, its contents, and also its working. F. W. H. Myers was the pioneer into this unconscious realm, the first explorer to leave results of his investigations for the benefit of mankind at large. He made, as it were, a

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map in outline of this unconscious territory to be filled in later on in detail by others, among whom Freud and Jung stand out pre-eminently. Through the researches of these men the Unconscious, which was formerly a sealed book (if we may change the metaphor), though still mysterious, has become a book of which we hold the key in our hands.

Let us see in a general way of what the Unconscious consists before we attempt to discover how the contents of the Unconscious of any individual may become known to himself or to another. First of all, then, the unconscious mind is the seat of memory. It holds intact those things that we have forgotten. During sleep all the thoughts of our conscious mind with which we are at the time engaged are banished into the Unconscious, sometimes to assume some fantastic symbolism whilst we slumber, generally to greet us again very soon after we wake up. Awaking one morning, I found a simple chorus was ringing in my ears that I had heard some children singing overnight!

Christ is all-triumphant,
Though the way be long,
With the trumpets pealing
Shout the victor's song.

I was not properly awake, but felt a strange gladness, a hazy feeling of triumph, that I could not help recording. Evidently impressed the evening before by the children's song, my unconscious mind had retained it during sleep so that in the very act of awaking it was the first thing to welcome me. Incidentally, here we can anticipate what we shall meet again later on—the power of a suggestion implanted before sleep. It was not merely the memory that was with me as conscious-

ness returned, but the idea had actually produced in me the corresponding feeling of triumph.

The unconscious mind, then, is the seat of memory. All that we have thought, or been impressed by, is retained there, and is making its particular contribution in the forging of our soul. Hence we can understand perfectly well the conclusion that Bergson arrived at. He puts it thus:¹ "What are we? What is our character, if not the condensation of the history we have lived from our birth, nay even before our birth, since we bring with us pre-natal dispositions? Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will, and act." This very clearly suggests mental mechanism, which is exactly the enormous discovery that Freud has made and handed to us—the mechanism of the Unconscious. There is no such thing as isolated thoughts; thoughts form a system working in accord with mechanical law so that every effect is due to a previous cause. Obviously this discovery opens up vast new and fascinating avenues of exploration, of which the results are staggeringly far-reaching.

It is important, however, that we should see this mechanism in the working, and for this purpose it is my intention only to give my own illustrations. Nevertheless, should the reader think that they are far-fetched, and so require a far more learned and authoritative source, he will find illustrations in abundance in Freud's *Psycho-Pathology of Everyday Life*. I do not, however, promise him that he will be able to acquit even those of the charge of sometimes being over-subtle. After every such illustration there must

¹ Quoted by Worcester and McComb in *Body, Mind, and Spirit*, p. 11.

always be the very wise dictum, "He that hath ears to hear, let him hear."

Illustration 1.—A lady once said in my hearing, "I will turn off the wireless and we will switch it on again for the weddings." She laughingly apologized for her mistake, saying that she had meant the "News." The reason of this error was obvious. Her mother had always been in the habit in opening a newspaper to go straight to the "Births, Marriages, and Deaths" column. The slip of the tongue had revealed not only the mother's habit, but also which of the three events in that column had at the time most interested the daughter.

Illustration 2.—After reading recently of the giant Cunarder *Berengaria* going to the rescue of two steamers in difficulty off the Irish Coast, I found myself humming again and again the same short refrain without any thought of words attached to it. I discovered at last that it belonged to an old song, *Grace Darling*, and that it just covered these two lines:

She rowed away o'er the rolling sea
And the ship she saved.

Illustration 3.—A lady, whom a doctor had recently advised on no account to shut the door of the bathroom when using it, since she was liable to faint at any moment owing to the state of her heart, once remarked on hearing a din, "Is that noise at the Washing?" meaning to say "Is that noise at the Public-house?" (A public-house was opposite the house in which she was staying at the time.) A strange error until it is remembered that washing is closely associated with a bathroom (the tap in which was audibly dripping at the time); whilst a bathroom with a door not com-

pletely shut seems no longer strictly private as a bathroom should be, but rather *public*.

Illustration 4.—On one occasion I found the name of a place most troublesome to retain in memory. The place was "Crowhurst," but though it was imperative that I should know it for a few days, I could never remember it for long together. My substitute for it constantly was "Crowborough." Obviously, then, it was the second syllable that seemed determined to elude me. Nor was this surprising when I realized that the name of my old home, that was associated in my mind with bereavements and sorrows, and which I was studiously avoiding whenever anywhere in the vicinity, was "Cravenhurst."

Illustration 5.—Some months ago, when the wireless was giving the usual dance music at the close of day, a lady who knew a few titles only of the popular tunes of the hour, but was otherwise uninitiated into that particular branch of music, asked, "Is that *Ali Baba and his Camel* they are playing?" (This happened to be a popular dance tune at the moment.) There was a general laugh, for, as might have been expected, her aim had been a very wild one. Why, however, should she have thought of that tune at all? Why that one rather than any other? They were all equally unknown. "Coincidence" we should formerly have said, and thereupon dismissed the subject. Freud's discovery of the mechanism of the Unconscious, however, made one press for a more satisfactory explanation. It was not difficult to discover it. There in big print as the title of a leading article in the newspaper lying open on the table were the two words "London's Babel," of which the former was covered. The resemblance between "Babel" and "Baba" was too close to be overlooked.

Such homely illustrations can be multiplied in abundance by anyone who has sufficient interest and patience to make the necessary investigations. Our indebtedness to Freud, then, lies in his discovery that man's thoughts are not haphazard and isolated, but that they work in accordance with law; that there is a mechanism of the mind; that, in the mental as in the natural universe, effect follows cause and cause leads to effect.

It is no doubt excusable if a discoverer in any realm is so biased by the importance of his discovery that he fails entirely to appreciate its limitations. Very frequently he tends to think that his key will open all locks, or at least far more than it is actually capable of fitting. And this is surely so in the case of Freud. His psychology is materialistic; and, as with materialistic theories in general, it does not go far enough. He fails to realize at least the possibility of the existence of higher laws of which the working is not at present understood.

Moreover, Freud's psychology is not only defective because of its materialistic bias; but it is also dangerous in that, finding the origin of all complex states in the sex-instinct, his solution for the repressions that cause such complexes seems to point towards the path of unlicensed expression. Now, although to claim that every complex state can be traced back to the sex-instinct is to put a quite exaggerated emphasis upon sex, yet there is sufficient truth in the claim for Dr. Maurice Nicoll to be able justifiably to state in his book *Dream Psychology*: "No one must expect to live in contact with the unconscious without being constantly humiliated." Evidently, then, in the unveiling of Man, it becomes increasingly clear that underneath the

mind's surface of even the best men and women there are unfathomed depths of thoughts repressed that, to recognize, inevitably cause humiliation and shame and what in theological language is known as a "sense of sin."

So far this is useful knowledge—a contribution given to the work of Theology; but the danger of the Freudian emphasis, as we have remarked, is the free expression of the sex-instinct, a danger that present-day events testify to be only too real. This is the kind of thing. A lecturer in a discussion of marriage problems is reported recently to have spoken as follows: "When I hear people talking about the devastating effects of pre-marital adventures, it seems to me that more people are being destroyed by sexual starvation than by sexual promiscuity." In other words, "Down with the moral fences that have until now been found worth while; break through into the hitherto prohibited territory beyond; run over the land unchecked; satisfy yourself. Repression of the sex-instinct was a Victorian absurdity, a relic of ignorance completely out of date in these days of enlightenment."

Contrast with this present-day doctrine, which apparently is very widespread, the words of a theologian of to-day. He was speaking some years ago on "Religion and Psycho-Analysis"; and, in illustration of the undesirability of bringing everything to the surface of the mind, he is reported to have said that he had heard in his lifetime every variety of dirty, obscene, and unpleasant words. "I never use them myself," he said, "but if I recalled them all, I could produce a perfect stream of obscene language. I could, if I chose, sit down and write as fine a collection of filthy expressions as any porter in Billingsgate. They are the

dustbin of my mind, but the dustbin should not be disturbed."

But a doctrine of wholesale expression involves that the dustbin of the mind *must* be disturbed. Nothing must be repressed, for repressions inevitably result in abnormal mental states and nervous breakdowns.

13.3. Of course, the flaw in the doctrine is the failure to recognize that free expression of the sex-instinct means an entirely different repression. Repression of the sex-urge may lead, and no doubt often does lead, to the formation of complexes and nervous and mental strain, but it must never be forgotten that free expression of this urge does not necessarily remove the strain. Most people have a sufficient measure of "good" in them, so that such a way of life entails a constant and persistent inner conflict. A free-lance expression of the sex-urge carries with it for most people a stern repression of a higher urge. Hence, if it is freedom from nervous strain and a solution of mental complexes that men want, they will not find these things by giving free rein to the lower within them, for *ipso facto* they are repressing the higher. The alternative of the repression of the lower is not expression of the lower which is repression of the higher, but sublimation of the lower—the harnessing of all the instincts and leading them all into one central service towards one great goal.

From the above it may almost appear as though the Unconscious simply contains the "lower" in Man, that which "humiliates him constantly," for Freud certainly looked upon it as a kind of reservoir of rejected things, the grave in which unwanted children lie buried. Actually, of course, the Unconscious contains the "higher" in man as well as the "lower." In each man's

Unconscious is that which is less than himself at any given time, and also that which is greater. It holds the seer's vision as well as the sensualist's dream. From this unconscious mind come the poet's thoughts, the artist's pictures, the musician's harmonies, the preacher's inspirations.

Mystical writers sometimes use the term "super-conscious"; and one might think of the "unconscious" as containing both a "superconscious" and a "sub-conscious" mind, since a man's Unconscious contains both that which is greater than himself and also that which is less than himself. The "subconscious" would then be where Man's unconscious mind touches earth, whilst the "superconscious" would be where it touches heaven; the former his contact with humanity, the latter his contact with divinity. Man's "superconscious" then would be the point at which he is made in God's image; it is here that his spirit meets God's spirit. Here is the realm of the operation of higher laws that we know not of; hence, whilst the law of the "sub-conscious" operates also in the "superconscious," it does not wholly explain the products of the super-conscious mind. There are objective revelations—the result of direct contacts between the human spirit and the divine—that no mechanistic law can explain, however far back into the past we may follow its working. This fact alone can explain the experiences of many of God's saints down the ages.

An allusion to Swedenborg comes to mind in this connection:

In spirit worlds he trod alone,
But walked the earth unmarked, unknown;
The near bystander caught no sound,

Yet they who listened far aloof
 Heard rendings of the skyey roof,
 And felt, beneath, the quaking ground;
 And his air-sown, unheeded words
 In the next age are flaming swords.

And the unconscious mind will not explain such revelations, nor are they always explained by saying that God is working through the mechanism of the Unconscious. There is the direct revelation; the voice from heaven, the "rendings of the skyey roof," the existence of a higher law that must not be ruled out.

But though God makes use of both methods, "direct" and "indirect," to the recipients of His revelations, it really should not matter to the receiver in which way the revelation comes. Indeed, it often happens that whilst being certain of the revelation he would hesitate to say which method in the giving God was actually making use of.

I remember a period when in a struggle for the soul's growth I had been overstressing the value of autosuggestion, and had been generally far too dependent upon my own efforts. The climax came when I awoke one morning saying the words, "Not having mine own righteousness which is of the law but that which is through the faith of Christ, the righteousness which is of God by faith." Such an experience could quite justifiably be explained by saying that because I had been getting nowhere, unconsciously I had swung round to the necessity for this new emphasis, and my unconscious mind revealed the reaction. In which case I should claim that God was giving me a revelation through the normal working of the mind which He Himself had made, and for the laws governing which He Himself was responsible. My

belief at the time, however, was that God was using the method of direct revelation; and although to-day I should hesitate to say which was actually the method, I am still equally convinced that it was God's revelation, since it contributed in no small measure to an actual change of emphasis that began to change my life. A tree is ever known by its fruits.

It was necessary in the unveiling of Man, whilst looking into the contents of the Unconscious, to see there the high as well as the low, the divine as well as the human; yet, since self-satisfaction is an exceedingly common human quality, the primary intention before us has been to break down hypocrisies, to strip off shams, to tear aside unreal trimmings. It will always be that any investigation into the Unconscious will result in the discovery that, in spite of all men profess to be, and others believe that they are, there is a "hidden quantity," an "unconscious motive," which, when known, so greatly alters the entire situation that even the last become first and the first last.

We will close this chapter by an illustration of this "unconscious motive," showing how entirely people can unconsciously deceive themselves in the reasons they give for certain positions they adopt. Bernard Hart gives an excellent instance in his book¹ *The Psychology of Insanity*. He writes: "One of my patients, a former Sunday-school teacher, had become a convinced atheist. He insisted that he had reached this standpoint after a long and careful study of the literature of the subject, and, as a matter of fact, he really had acquired a remarkably wide knowledge of religious apologetics. He discoursed at length upon the evidence of Genesis, marshalling his arguments with considerable

¹ Published by the Cambridge University Press, 1920, p. 71.

skill, and producing a coherent and well-reasoned case. Subsequent psychological analysis, however, revealed the real complex responsible for his atheism; the girl to whom he had been engaged had eloped with the most enthusiastic of his fellow Sunday-school teachers." This was the motive hidden from consciousness by very skilful rationalization.

It is here, then, that we have come face to face with the self-deceit of men and women. Real motives are hidden because we do not desire to see them revealed; and it is with a cunning web of unconscious falsehood, known as the process of rationalization, that we hide them. One is usually justified in being very suspicious of people in this regard, when they hold positions that are extreme with heat and fanaticism. It would seem that in those religious bodies that are especially intolerant of others the process of rationalization has been exceptionally active. The cleverly-devised elaborate arguments, advanced to justify strict adherence to tradition, or atheism, or what not, are frequently determined by causes that are non-rational. Temperament, tastes, friends, and environment—these are often the determining factors in the production of certain arguments for definite adherence to one party rather than another. Surely it is in the light of the "unconscious motive" that the following words of Jesus are to be interpreted: "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?' And then will I profess unto them, I never knew you." It is always very easy to say "Lord, Lord," and even to do mighty works, and yet to be actuated all the time by an unworthy motive buried in the Unconscious.

So into the easy-going, self-satisfied, intolerant, "fixed-view" life of the settler Psychology comes with its challenge, showing him that he is actually living in a world of self-deception and blindness. If he accepts this challenge, and, seeing himself as he is, goes with a charitable heart and in genuine penitence to the Father in Heaven, conscious of sin in a measure not known before; then it is that, having trodden this first step, the settler is transformed into a lifelong explorer, seeing ahead ever new worlds calling for conquest, and contending at every step against obstacles that bar the way. Henceforward for him this life on earth becomes an unending warfare; and the lifelong explorer is a lifelong warrior.

CHAPTER II

THE TECHNIQUE OF THE UNVEILING

SINCE we have observed that there is a large element of unconscious self-deception in Man, and accordingly that it is very necessary for the wrappings to be removed that he may know himself as he really is, we will now by first-hand illustrations watch the technique of the unveiling. Such a review must necessarily increase in a measure our knowledge of our own unconscious life.

For this purpose, then, we will consider dreams in some detail. Until recent years it has been the habit either to ignore them or to treat them with ridicule; except by those people who, whilst heaping scorn upon every modern dream, have yet clung to the purposiveness of Biblical dreams, somehow believing that these could differ fundamentally from those of the twentieth century. However, with the discovery of the Unconscious and its mechanism, the ordinary "every-night" dream comes once again into its own, adding incidentally, as we shall see, just one more testimony to the universally accepted saying that things are not always what they seem.

It is not difficult to understand why dreams have been thus hardly treated since the days when our forefathers believed that the dream was the real experience of the spirit during the sleeping of the conscious life. The reason, of course, is that apparently dreams are so frequently puerile, foolish, and altogether extravagant, even if they are respectable.

In the light of recent discoveries, however, came the realization that dream-images, whether extravagant or

otherwise, were just symbols; and that if these symbols could be interpreted, then a great part of Man's personality, hitherto veiled, would stand exposed to sight. It was further found that in every dream there are two parts—the “manifest content” and the “latent content”; and whereas the former can usually be traced to a very recent happening, the latter frequently needs some measure of penetration if it is to be brought to light. The “manifest” content may not necessarily have as its origin any experience save a physical sensation. Should the desert-traveller fall asleep thirsty, that is quite sufficient an experience to produce a dream in which he walks through grounds where are running fountains and sparkling cascades. And since the desire of something that is lacking so frequently results in dreaming of the possession of the very thing we are without, Freud's theory is that every dream is the fulfilment of some wish. These wishes, he says, may persist for years in the Unconscious, going back to some event of years ago, and not influenced by those experiences that have happened since. As an illustration of this is recorded the case of a woman who dreamt that she saw her fifteen-year-old daughter lying dead in a box. By psycho-analysis it was discovered that the dream was the product of a wish of fifteen years ago that the child might die before it was born. Very often, then, the dream satisfies a desire that has been repressed, and because sexual desires are first and foremost among such repressions, the sexual dream is by no means uncommon. In this connection many a young adolescent would be greatly helped to know that such dreams are not a sign that the “lower” in him is in the ascendancy, but rather the contrary. They are the outward indications that he is at all events striving in

the battle for the "higher," since these dreams reveal desires that he would not countenance, but pushed down out of sight. They signify a conflict, whilst if he had surrendered to the foe there would be no conflict at all.

The wish theory is seen very clearly in the dreams of children, and there in a most undisguised form. The following verses might easily be found forming the dreams of any child :

If I could have just all I want
I know what I would choose,
A boat should come from Fairyland
Me round the world to cruise.

I'd search for many friends I know,
The voyage would be planned
To find John Silver, Peter Pan,
Alice in Wonderland.

No beds would ever spoil things,
Together through the night
We'd watch the angels going round
To keep Heaven's lamps alight.

Take such wishes and elaborate them by the addition of the fairy with the inevitable wand, and you have abundant material for any child's dream. Needless to add, that in the adult the symbolism is far more disguised, so that frequently in crude and grotesque form it seems to have not the slightest connection with this everyday life.

It should be noted here that a distinction can be made between what might be called "general" and "special" symbolism. There are certain objects that seem to have a common interpretation—they are

"general" symbols, and perhaps this is especially so in matters concerning sex. For instance, hats and boots on the one hand, and walking-sticks, forks, and knives on the other, are held to symbolize the female and male functions respectively. Bathing is a familiar symbol for rebirth, travelling for growth, the lift for achievement without effort, and so on. If this were, however, the sum and substance of the matter, all that the psycho-analyst would need would be a list of objects with their corresponding interpretations—he would then proceed to interpret the dreams of all in the same mechanical way and in accordance with the same fixed symbolism.

Needless to say, his task is anything but that; and in nothing is more patience and perseverance demanded. Mankind does not consist of individuals cast into one mould of the same variety and colour: on the contrary, the wonderful thing is that there are multitudinous shades of personality. No two people exactly resemble one another. Each one possesses just that distinctive something that makes him different from everybody else. It can be readily understood, then, that in addition to those dream-symbols that seem to have much the same interpretation for everyone, there are also those symbols that are determined in each case by the accumulated experiences of the individual in question, so that the same symbol can have a different interpretation according to the experience of the individual in whose dream it appears.

Obviously, this makes the interpretation of the hidden self a very intricate and complicated business, and one which is full of dangers if there is not the utmost caution. For it is so easily possible to interpret symbol A in X's dream quite correctly, and then to proceed to

interpret the same symbol A in Y's dream in precisely the same way and quite wrongly; thus giving to Y a very strong "suggestion" totally untrue to facts, and yet because the suggestion is so strong, it will tend to actualize itself in his life. Incidentally, it is of course for this reason that fortune-telling, so-called, is so dangerous and its willing victim so foolish. In all psycho-analysis there is obviously a very large amount of suggestion, and if the suggestion does not correspond to reality the personality might easily be disintegrated almost beyond hope of recovery. With this necessary word of caution I will now proceed to show one's own experimental attempts at dream-interpretation by selecting eight dreams, since the layman's experience in any subject must always be of unusual interest to others who would make similar experiments for themselves.

Dream 1 is a simple wish-dream. A clergyman aroused much amusement one morning by saying at breakfast-time that all that night he had been preaching at St. Paul's, and with remarkable fluency. The next morning again he narrated a further dream—namely, that someone had handed him a bag of money to help him out of financial difficulties, and added that the dream was so vivid that on waking he was greatly surprised to discover that it was only a dream. Apparently these dreams have no connection, but just symbolize two distinct wishes, namely, desires largely repressed for a measure both of fame and of money.

Dream 2 is not quite so obvious. A bank manager dreamed that one of his clients was coming out of a train with a brand-new bicycle on one outstretched arm and a mattress on the other. He was conscious of

indignation that his client had spent so much money on a new bicycle, seeing his account was overdrawn.

Manifest content.—His wife had been saying the previous day that she wished to purchase a new mattress.

Latent content.—A mattress symbolizes rest, and a bicycle activity. The bank manager evidently recognized life as a journey, for the train was there. His client was not satisfied with the "mattress" in life's journey. He had given up a safe, lucrative job for a life vocation that, compared with a mattress, was like a bicycle—all motion and unsettlement. The bank manager was indignant because this change had been risky and from his point of view had cost too much, since it had landed his client in financial embarrassments.

It seems from the above that all dreams are not unfulfilled desires; indeed, very frequently they arise from inner conflicts. The origin of this dream was perhaps the banker's conflict through anxiety for his client, who was a friend of his; or the dream may have been the outward symptom of an inner challenge that perhaps he himself had always played too much for safety.

Dream 3 is a short one. I dreamed one night that I had some work to do in a big establishment and was referred to as "the Caretaker." A strange dream until I recalled that recently I had been worrying terribly and out of all reason, so that at that time no name was more suited for me than "CARE-taker." In this simple dream the origin is again a conflict. Evidently one recognized one had been worrying, and was ashamed, and the dream came as a reproach. It was possible for me to take the dream as a light from God, that He was showing me a very obvious sin, which must be

fought in the future till conquered. Thus dreams can be of the utmost value for the soul's growth. They can reveal the weak spots in character where in future the spiritual forces must be concentrated. Hence God can still appear to us, as of old, in dreams, which still work in accordance with His own laws.

Dream 4 I will narrate at more length in the words in which I recorded it at the time. "We were on the open downland, but intended to get down into a secluded path, go on to a temporary halting-place, and return by the same secluded road. But someone on the open downs met us, and told us to return the same way as we had come, by the downland, since there we should not feel a coming storm so much as in the sheltered way, and that in fact the sheltered way would be impossible. A few steps further on someone else told us the same thing, insisting that though we should feel the storm in the open, the way would not be impossible. It seemed strange advice because the weather was so brilliant, but even at that moment we began to hear the whistling of a coming gale. I awakened feeling that it would be much easier to act contrary to the given advice."

Manifest content.—I had been reading *On the Edge of the Primeval Forest*,¹ and it had greatly impressed me that when Dr. Schweitzer was urged at night to go a long circuitous route by canoe to reach his station he had almost rashly chosen the short way to avoid the long, unpleasant night journey. Consequently he had a very close escape when encountering a couple of hippos on the way. He had thought that he was choosing the easier way, but actually he was choosing the one that was more difficult and dangerous.

¹ Page 57, A. & C. Black.

Latent content.—I had been recognizing vividly that there is a safe way of living and an unsafe, and this realization had at different times brought about a real conflict for me. My dream reminded me that the way to live is to stay out in the "open country" even though apparently unsafe, for actually it is a safer life than the "seeking shelter" life. The storm is still felt, but not so fiercely, and the way is not impossible.

General truth.—"Don't bargain for security and shelter. Keep in the open, exposed way. It is safer. Live dangerously. Be willing to lose your life to find it."

Dream 5 is a dream of an ex-soldier who once came to me for help. He possessed great self-confidence at the beginning of the war, but had an experience that gave him "shell-shock," four aeroplanes overhead dropping bombs and wounding him. At the time I knew him he was out of employment, in a terribly depressed, worrying condition, and suffering from an acute "inferiority-complex." He chose out lonely walks in the day, since when among people he felt that everyone was despising him. I discovered that he was dreaming constantly a dream that was very similar to his original experience. There were always four aeroplanes overhead, and the Kaiser was in one. They were always "looking down on him." These dreams came with agonies of fear bringing on frantic headaches of two days' duration—just as if "bombs were dropping on his head." Incidentally, he was under a doctor who was treating him with medicine for "nerves"! I persuaded him that his "inferiority" state was quite irrational; that he was not really inferior to others, nor did people actually think him so; that this impression he had of being "looked down upon" was the result of his war experience shown in

the frequent dream in which the Kaiser's aeroplane and the others were "looking down on him." This realization helped him a little, but positive spiritual re-education was then needed, which was impossible at the time.

Dream 6.—A lady who had been passing through much tribulation, and was realizing that the only instrument of victory for her was Prayer, had this dream more than once. She was in a garden, and a ladder was hanging—a kind of trapeze-ladder fastened above but unfastened below, swinging, and therefore she realized it would be a difficult task to climb it. At the top of the ladder she could see great beauty; colours of blue and gold, beautiful beyond description, since it spoke of things that were deep and wonderful. She tried hard to get her feet upon the ladder, that she might mount to the glorious heights above, but she failed. Time and again she tried, but always in vain. At last her feet got a foothold, whereupon she ran upward very quickly, one foot after another, nearer and nearer to the top. That was the dream. The obvious interpretation that could be given as we talked the dream over was that the ladder was that of Prayer; and that it could take her from the level of her difficulties to joys unspeakable; and although at the present moment she felt that she had not got a foothold, yet by perseverance she would not merely get her feet firmly planted upon the pathway, but would ascend later with marked speed. This was a dream of the utmost value, since it helped to encourage the dreamer to find her exit from sorrow and depression by the pathway of Prayer.

Dream 7.—A lady dreamed that there was a train in the station in which she had placed a number of

Irish banknotes. There were some girls upon the platform whom she was depending upon to watch the banknotes and see that they remained there safely. To her great dismay, however, whilst she herself was far off, the train started and took the notes away, whilst the girls on guard remained upon the platform absolutely indifferent to the catastrophe.

Manifest content.—The girls upon the platform suggested to her some girls whom she had met previously who belonged to a Society and seemed like “sisters.”

This dream is unusually interesting because news came *after* it had been narrated of such a nature that its interpretation was certain. The news was that the lady's sister, whom she had entrusted during a long absence to look after her money, had allowed it literally to slip through her fingers. *After* the dream and its narrative, then, came the letter the next morning that she was entirely ruined. The interpretation of the dream, therefore, was obvious when minor details were remembered.

(1) That the banknotes were Irish. (Her money had been left her by her father, who was Irish.)

(2) That the girls reminded her of some girls who had always given the suggestion of “sisters” to her. (Mark that it was her *sister* who had not risen to the confidence placed in her.)

A very interesting problem, then, is presented by this dream. How did the dream come *before* news of the happening arrived, because that it did so there is not the slightest shadow of doubt? There are two possibilities, and I must leave the reader to choose between them. The first is that the bad news came to the lady in question first of all by telepathy, though she was not conscious of it, so that it first appeared to

consciousness in dream form. The second possibility is that a dream can foretell events that have not yet been learned. Such an interpretation would seem to have a great deal in common with the belief concerning dreams in the Old Testament, since there the emphasis is generally upon the dream as a foreteller of the future. If I might give my choice between these alternatives in this particular dream, I must say that the former has by far the greater appeal for me. At the same time one realizes that there are occasions when the dream might be the medium of a "direct" revelation that the contents of the Unconscious could not possibly explain.

Dream 8.—This last dream that I shall record is interesting, since it clearly shows how easily the same dream is open to different interpretations. I will write it much as I recorded it at the time. "I found myself walking alone on the upper part of a hill with my eyes shut. I seemed to be going along well. Then something induced me to open my eyes, and I saw on my right some well-kept grounds, in the midst of which was a villainous-looking black bull-dog with jaw clenched, eyeing me most pugnaciously. I felt in terrible fear but went on tremblingly, yet he did not attempt to attack me. I realized then that the owner of the grounds was a thoughtful man, and would not have left the dog unchained had he been dangerous."

Manifest content.—(1) The closed eyes were probably connected with a blind man whom I had noticed at a meeting the evening before. (2) The fierce black bull-dog was probably connected with the mythical dragon of which I had been reading.

Latent content.—The eyes closed symbolized a trustful attitude: and when the eyes were opened the trustfulness had gone.

The monster did not attack me either when I was trusting or when I was not: he was the constant quantity, I was the variable one—at one time peaceful, at another unnecessarily worrying. In the dream it was realized how irrational it was to worry at the “monsters” of life, for the owner of the grounds who had left the apparent monster unchained was after all “a thoughtful man.” It would have been possible, though, to give it a sex-interpretation, namely, in identifying the terrifying monster with my lower passions, which I did not fear as long as I was trusting (my eyes closed) but only when I was not trusting (my eyes open). With this interpretation also there would be the realization that the One who was responsible for the monster was “a thoughtful man”; and that, therefore, as an actual fact the lower passions are not evil, nor even as terrifying as they seem to be.

Reference must here briefly be made, however, to a clever method other than dream-interpretation which was introduced by Jung for the purpose of unveiling the Unconscious. With the hypothesis that thoughts repressed become a “complex,” his method for discovering the complex was to read out a number of words, perhaps chosen at random, one after the other to his patient, who in each case had to say quickly the word suggested to him (the reaction-word) by the one read out (the stimulus-word). Generally speaking, the reaction-word and the stimulus-word were found to be connected by some very simple association: for instance, the stimulus-word “green” might suggest instantly the reaction-word “meadow.” The interval between these two words was measured and called reaction-time. Jung discovered that the reaction-time differed very considerably in some cases, and that the increased

reaction-time denoted the presence of a "complex." The following¹ is one of his records in the case of a man who had decided to end his life by drowning himself.

<i>Stimulus-Word</i>	<i>Reaction-Word</i>	<i>Reaction-Time in Seconds</i>
1. Head	Hair	1·4
2. Green	Meadow	1·6
3. <i>Water</i>	<i>Deep</i>	5·0
4. Stick	Knife	1·6
5. Long	Table	1·2
6. <i>Ship</i>	<i>Sink</i>	3·4
7. Ask	Answer	1·6
8. Wool	Knit	1·6
9. Spiteful	Friendly	1·4
10. <i>Lake</i>	<i>Water</i>	4·0
11. Sick	Well	1·8
12. Ink	Black	1·2
13. <i>Swim</i>	<i>Can swim</i>	3·8

It will be noticed that whenever the "drowning complex" was touched as in (3), (6), (10), (13), the reaction-time was greatly increased, so that the psychologist unaware of the presence of this particular complex would immediately become suspicious. Jung held, then, that his method would reveal the different complexes in the patient's mind; and that if it were not a substitute for psycho-analysis, it would, at all events, prepare the way.

We have considered, then, at some length both Man's unveiling and also the methods by means of which he is unveiled. The impression that must be

¹ Given by Bernard Hart in *The Psychology of Insanity*.

left upon the unprejudiced mind is that it is useless to attempt to judge anyone by an occasional isolated deed; that no one knows himself, much less does he know anyone else; that beneath our conscious mind there are depths of mind of which we know but little; that, therefore, we are all guilty of much hypocrisy and self-deception, finding reasons for holding the things that we greatly desire, or for doggedly maintaining positions that have become ours entirely through upbringing or temperament, whilst at the same time denouncing as wholly wrong those who differ from them.

This is a most important conclusion for us to have reached, since by its recognition the argument that we shall advance will the more readily be applied, and with consequences that are not to be despised.

CHAPTER III

MAN TAKING THE INITIATIVE

THE idea of warfare has always been very closely associated with Christianity. The Epistles are full of allusions to warrior and weapons: the Christian disciple is a soldier going forth into the battle of life. We are accustomed to sing with considerable verve of his march into Life's warfare, as he stands up for Jesus, his Master and Lord; whilst many of the prayers that have been handed down to us are written in the same vein.

And is there any wonder? When we think of Man as we have seen him to be, and remember that God has created him and placed him here that he might struggle up to God, what else under such circumstances can life be but one long battle?

Does the road wind uphill all the way?

Yes, to the very end:

Will the journey last the livelong day?

From morn till night, my friend.

Quite true. Life an unending warfare: Man the warrior. The warfare so complex and involved that whilst he is fighting in one part of the field he forgets that the battle is joined in another part at the same time. The conflicts he is engaged in are far too many for him to be conscious of them all; unless, by resorting to the interpretation of dreams, he discovers conflicting situations of which he had hitherto been unconscious.

Consider the warfare of life from an angle of which the preceding chapters are the background. Un-

doubtedly, we live in a world which offers varied suggestions to the mind of man at every turn of the way, and suggestions are very powerful things. From the kiss that takes all pain away from the child's bruised knee to the well-known formula of Coué that succeeded in bringing a new lease of health to so many in dire need, we see the power of suggestion in operation. If a statement of the law of suggestion should be desired, it is simply that an idea introduced into the mind and accepted by the mind, if it be reasonable, will actualize and come true. That is the law behind suggestion's power, and suggestions come to every man and woman upon this earth at all times and from every side.

Sometimes they find their way into the mind through the gateway of the different senses. For instance, our eyes look upon something, and either for good or for bad a suggestion is introduced. It may be that we are looking at Nature's beauty, or on the other hand a sight that stimulates the desires of sex may be the object upon which our eyes are fastened—the suggestion comes accordingly. Through the gateway of the sense of smell there comes a suggestion of repulsion or of reverence—decayed matter will produce the former, incense the latter. Again we may handle a statue that is wonderfully made, or we may touch the icy hand of a dead body—in each case there comes to the mind the corresponding suggestion. The sound of music and the cannon's roar will introduce inevitably quite contrary suggestions to the mind through ear-gate. Taste, too, is just as surely the avenue of suggestion. Through these gateways, then, there come multitudinous suggestions. Again, human experiences, as observed in actual life or read of in books or seen at

the cinema, also just hurl upon the mind one suggestion after another. Moreover, we will repeat that, just because this earthly life is as it is, some of these suggestions are good and some of them are bad.

Picture, then, Man stepping forth into the arena of this earthly life; suggestions and counter-suggestions assailing him—good suggestions, bad suggestions, indifferent suggestions. If he passively receives one and all of these things that are flung at him, are the chances equal whether his mind will be overloaded with the good or whether the evil will be in the preponderance? Are the odds equal whether he will become criminal or Christlike? Is Life something similar to the games we were taught to play as children, when losing or winning simply depended on the dice-throw? It was just a chance which way the game went, as easy to win as to lose and to lose as to win. No! it is not like that in the "game" of Life. The odds are not equal. Indeed, Life is not a game at all; it is warfare, stark and grim. Man is not meant to be a passive recipient of suggestions all and sundry—he is a warrior. When we have unveiled him and seen him as he is, how can we ever think it could be otherwise? Human nature with those fierce, all-demanding, all-consuming animal instincts at bottom—it is the lower type of suggestion and not the higher that it welcomes and would receive. What has the sex-instinct in its primitive form to do with suggestions of beauty? It cries out to be satisfied, and nothing else matters. The brotherhood-of-man suggestion is beautiful for the angels, but not for Man in whom the fear-instinct is so strong.

Let anyone go forth into Life's battle, easy-going, ready to leave it to the type of suggestions that shall come to him most powerfully to decide which way the

conflict will go; then the issue is predetermined. Visitors low and base will come in crowds, and knock so loudly for admittance that no other would-be visitor of a higher type will be recognized; so that before long these will gain entire possession of the habitation of the soul. You cannot stand sluggishly in the middle of a steep slope and think that the chances are equal whether you will reach the top or the bottom. Before long you slip, and needless to say the slip is never upward. In the words of St. Ambrose: "He who knows not how to command his desires, finds himself hurried away with them as by an unruly horse, who, having got the bit between his teeth, runs with all his force to inaccessible places, and never rests till he falls, with his rider, into some precipice." Granted that the receiving of suggestions itself is a very passive thing, before any receiving of suggestions at all the would-be warrior must do a very active thing, in that he must decide quite definitely which type of suggestion he is going to lay himself open to receive. This is an important point because very frequently the receptive side of Christianity is emphasized in such a way that it would seem that there is no longer any place left for the activity of the will.

It is worth while, then, remembering that the will should take the initiative in Life's warfare before we allow ourselves to receive any type of suggestion at all. In other words, decision must always be the starting-point of the Christian life. We have to decide if we will go into Life's warfare as fighters or drifters; if we do not make a decision, then we simply go in as drifters, indifferent as to what happens. In which case, as we have said, defeat is certain: the battle is lost without a struggle since the lower in Human Nature is

so fiercely strong. Indeed, so powerful is the foe that, even when the will has done its part and the decision is registered, defeat is still assured if that act of the will is supposed to be sufficient. For the decision, of course, is but the beginning of the battle. It is then that our mind is made up that we will welcome all the good and so advance in goodness at the same time eschewing all evil.

But it is just at this point that the warfare starts in dead earnest. For what actually happens is that whilst the will has willed the higher, the instincts are desiring the lower. And then the warrior finds that he is beginning to express his own condition in the Apostle's words: "To will is present with me: but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." In other words, he is in the very centre of "inner conflicts." He wills the things of the spirit, he desires the things of the flesh. He wills the brotherhood of Man, he desires to get on himself at any cost. He wills to follow along a certain idealistic pathway, he fears the consequences if he does so.

So we reach what the psychologist calls the law of "reversed effort," namely, that when the imagination and the will are in conflict the imagination always wins the day. As long as the imagination is at war with the will, then there is not the slightest chance of victory, notwithstanding the resolve made and the decision registered. Hence it follows that the weapon, both aggressive and defensive, upon which the warrior must concentrate, is the imagination. It is the imagination that must be taken in hand and trained if the battle is to be won. The unconscious mind has definitely to be stored with clusters of thought-images of such a type

that unruly and undesirable imaginings have no place. If the unclean spirit is to be kept out of the house, it is not sufficient that the house is empty, swept, and garnished: on the contrary, it must be filled, and that according to plan.

Coué¹ compares the imagination to "a torrent which fatally sweeps away the poor wretch who has fallen into it, in spite of his efforts to gain the bank. This torrent seems indomitable; but if you know how, you can turn it from its course and conduct it to the factory, and there you can transform its force into movement, heat, and electricity." And the imagination is controlled not by exerting all our will and trying desperately hard, but by suggestion or autosuggestion. There is a sense in which we can try too hard by focusing in agony all our attention upon "willing" when in reality attention should be directed elsewhere, namely, to the imagination.

With all this in mind Man is frequently promised the victory if he will adopt the method of giving definite suggestions by conscious effort to the unconscious mind.

In his book *Suggestion and Autosuggestion*, Baudouin gives an admirable parabolic illustration of the way in which suggestion avails. He writes:² "The spring we see welling forth from the ground is not the primary source of the stream. At a higher level than the spring, a stream has become engulfed beneath the soil (as happens sometimes in the Jura District), to come to light once more after flowing underground. A leaf which falls into the higher stream just as it is about to disappear, or one which we deliberately throw into the

¹ *Self-Mastery*, by Emile Coué, p. 14.

² In Introduction, p. 29, Allen & Unwin.

higher stream, will emerge at the spring, after it has been faithfully transported by the subterranean current through a region where no one could seize it in passing. Thus an idea which has been introduced into the mind, or one which we have ourselves voluntarily introduced, will produce its effect as the sequel of subconscious activities and at the close of a shorter or longer period." It is obvious from this illustration that every *accepted* suggestion is potent, whether it is one that is received without thought as the warrior goes through the day's battle, or one that a man gives voluntarily and deliberately to himself.

Autosuggestion, deliberate hetero-suggestion, or accidental hetero-suggestion, all work then in exactly the same way though not with the same potency, for the potency of a suggestion depends upon other factors, as we shall see shortly. C. H. Brook's formulation of the law of autosuggestion is true of any kind of suggestion, namely,¹ "Every idea which enters the conscious mind, if it is accepted by the Unconscious, is transformed by it into a reality and forms henceforth a permanent element in our life." Emile Coué, in his book on *Self-Mastery*,² makes the distinction between deliberate hetero-suggestion and autosuggestion by claiming that the former is "the act of imposing an idea on the brain of another," whilst autosuggestion is "the implanting of an idea in oneself by oneself." But he goes on to insist upon a point that is of the utmost importance in dealing with suggestion, namely, that unless a hetero-suggestion is transformed by the recipient into an autosuggestion it produces no result. In other words, to be effective a suggestion given by another must be

¹ *The Practice of Autosuggestion*, p. 57, Allen & Unwin.

² Page 14.

received by the self, for it is in the receiving that the transformation mentioned takes place.

These two types of suggestion, then—autosuggestion and hetero-suggestion—have a different origin, but work in the same way, though not with the same potency. It is this question of potency that must be considered, since it is entirely essential for any reasoned use of suggestion. Two questions occur to us in this regard :

(1) Which is the more potent—a suggestion given by another, or a suggestion given by the man himself to himself?

(2) What are the conditions that help towards the greater potency of a suggestion?

(1) The first of these questions is answered as we read the modern miracles of that great advocate of the method of suggestion, whom we have already mentioned more than once—the late M. Coué. There, in those marvellous healings, is seen in one case after another, the method of suggestion at work, but always hetero-suggestion in the first instance. The reader of the happenings in the Nancy clinic can be pardoned if there comes to him insistently the somewhat critical question: “How often would the autosuggestion have availed had not the personality of M. Coué been in some way associated with it, in that it started as a hetero-suggestion?”

It seems beyond dispute that the practice of autosuggestion would seldom meet with success if it were absolutely and entirely separated from hetero-suggestion—that is, from the personality of another. For in such a case a man would be thrown back upon himself, the battle would be in his own hands; and Man’s efforts to work out his salvation by any method without co-operation of some kind are proverbially unsuccessful.

St. Augustine relates¹ that a certain man finding himself oppressed by a distemper sent for a physician, who gave him a remedy which speedily cured him. The same distemper attacking him again, he thought that he would use the same remedy and, having remembered the recipe, did not send for the doctor. The remedy, however, gave him no ease and, being very much surprised at this, he sent for the physician, told him what had happened, and asked him the reason why the remedy which he gave him did him so much good the first time and the second time did him none at all. The physician answered, smiling, "Because I did not give it you myself." And this is a simple statement of a general fact of human experience. The efficacy of autosuggestion is going to be increased, then, in abundant measure if somewhere there is hetero-suggestion in connection with it.

(2) Now we turn to the second question with regard to the conditions that help towards the greater potency of a suggestion; and incidentally we shall find in our discovery of these still greater confirmation for the necessity of an "external" suggester.

In the first place, then, every suggestion is helped by Quiescence. The body should be relaxed and the mind set at rest. We are told that the most favourable time is just before sleep and immediately upon waking, and that of these two periods the former is the more valuable because then the accepted suggestion is able to work in the Unconscious through all the night hours whilst the conscious mind is slumbering. Baudouin speaks of this state thus:² "There are times when these

¹ Quoted from *On Christian Perfection*, by Alphonsus Rodriguez, vol. ii, p. 367, Burns & Oates.

² *Suggestion and Autosuggestion*, pp. 129, 130.

lower strata, rising as in a wave, pierce the crust and crop out on the surface, so that the superficial consciousness is more or less submerged, and the subconscious becomes apparent. Sleep is the most characteristic of these conditions." Hence it is apparent that a suggestion given in such a period of Quiescence has been made at a time very favourable for its acceptance.

Secondly, a suggestion is strengthened by Attention. The mind quietened must stand at attention with regard to the suggestion that is being made. There must not be dissipating and discursive thoughts; the mind must be held together and focused. The strong advocate of autosuggestion has always claimed that thoughtfulness in the suggesting is the *sine qua non* of acceptance.

Again, a strong Emotion behind a suggestion is exceedingly potent in forcing the suggestion home, and the stronger the emotion the more deeply the idea seems to get embedded in the Unconscious. That is, of course, the reason why a shock in childhood frequently lives on in some form into manhood or womanhood, and why the shell-shock of a few years ago in many cases had an effect upon the personality of its victim that may never be effaced.

A fourth condition for giving a suggestion potency is Reiteration, and it is incidentally upon this fact that the whole art of modern advertising is built up. We have insisted upon the personality of M. Coué as a factor in his cures, but we recognized at the same time that he needed as an indispensable condition the frequent repetition of his world-famed formula. The seed of suggestion is sown then by the continuous method of "Try again."

Let us, last but not least, add to these conditions the

further one of Authority, which increases immeasurably any suggestion's power.

With these conditions before us we are in a position to compare the relative merits of autosuggestion and hetero-suggestion, and to confirm the claim already made that the former needs the latter to ensure real success. Quiescence, Reiteration, Attention—these are conditions that can be equally common to both types of suggestion; but when we come to Emotion and Authority—these are certainly greatly increased by the personality of another.

Yet the "hetero-suggester" increases a suggestion's power for a more important reason still, in that he gives something to the suggestion that anyone practising autosuggestion must always lack. *He gives himself*, his sympathy, his desire to help—in a word, his personality. Virtue goes out of him with the suggestion that he makes. Not now has the needy one merely a key handed to him which, if he uses aright, will unlock the sluice-gate allowing the waters of healing to flow freely; for, better far, there is another hand holding the key.

Here then is a powerful psychological method, potent if it is autosuggestion alone, but immeasurably more potent when hetero-suggestion is combined with it.

In these pages we are concerned with the practical help that it gives the Christian warrior as he faces the task of training his imagination, stamping his Unconscious, always with a view to battle and victory.

In a book of his,¹ the late Dr. R. F. Horton has written as follows: "Prayer, our daily prayer, whether at set times, or ejaculatory, should be in effect the

¹ *The Mystical Quest of Christ*, p. 261, Allen & Unwin.

constant autosuggestion of Christ's presence and Christ's sufficiency, and the assertion of faith that we can be like Him and are, by His grace, the indwelling of His Spirit, becoming like Him." In those words we see as it were the bridge from psychological method to the prayer-life. "Autosuggestion" in the realm of psychology becomes "assertion of faith" or "affirmation of faith" in the realm of prayer. Hence it is at this point that the modern method of Suggestion and the age-long art of Meditation join hands.

It is worth while quoting a further passage from the same chapter of Dr. Horton's book. He writes:¹ "We are entitled, therefore, to make this constant suggestion to ourselves: 'I am in Christ and Christ is in me.' As the eyes wake from sleep, repeat slowly and emphatically, aloud it may be, the words, 'No longer I that live, Christ liveth in me.' As you fall asleep repeat some such sentence as 'For me to live is Christ and to die is gain.' But not only in the moment of falling asleep or waking but in all the events of the day, in any pause or moment of reflection, you can breathe the Name, or reiterate: 'I can do all things through Him who empowers me—gives me the dynamic.' What is the result? . . . The idea of Christ settles down in the unconscious self and begins to work through all the unconscious processes of mind and will. . . . The power of suggestion, set in motion by the will, accomplishes what bare will never can." And yet again:² "Little by little like the sediment forming in the primeval seas, which is one day to be heaved up to the light as the stratified rocks, the life of Jesus settles down into the unconscious mind, and works steadily and constantly in moulding the character to

¹ *The Mystical Quest of Christ*, p. 258.

² *Ibid.*, p. 259.

His likeness." Just a picturesque expression of Meditation at work.

At this point, it may be, a great revelation bursts upon us for the first time, namely that, through the centuries of Christianity by the wonderful guidance of the Holy Spirit, Christian disciples in their struggle to sainthood have employed methods similar to those which we have taken pains to describe, quite ignorant of the fact that they were labouring for the soul's growth in accordance with God-made psychological laws which would be revealed to men at a later period of history.

There is material in abundance for illustrating this fact: we will select a few of these illustrations almost at random. In *The Way of Perfection* St. Teresa writes: "Those who are in this prayer wish their bodies to remain motionless, for it seems to them that at the least movement they will lose their sweet peace." Or Ruysbroeck speaks of "inwardly abiding in simplicity and stillness and utter peace." Here surely is something advocated very akin to the state of Quiescence that we have noticed.

Again, in the quaint language of the author of *The Cloud of Unknowing*: "And if thee list have this intent (of beholding God) lapped and folden in one word, so that thou mayest have better hold thereupon, take thee but a little word of one syllable: for so it is better than of two, for the shorter the word, the better it accordeth with the work of the spirit. And such a word is this word 'God' or this word 'Love.' Choose whichever thou wilt, or another: whatever word thou likest best of one syllable. And fasten this word to thy heart, so that it never go thence for anything that befalleth. This word shall be thy shield and thy spear whether

thou ridest on peace or on war. With this word thou shalt beat on this cloud and this darkness above thee." In these directions of a medieval mystic we see an autosuggestion under more than one of the favourable conditions advocated by Modern Psychology for its acceptance. There is Reiteration, in that it is used at all times including those prior to and immediately succeeding sleep: and in addition it is charged with the Emotion of love, since to the mystic either of the two words that he here recommends would tend to bring this emotion with their use.

Again illustrating the condition of Reiteration, we hear Mother Julian of Norwich saying constantly, "All shall be well, all shall be well"; or Laurence Scupoli, in *The Spiritual Combat*,¹ urging that we should "keep such texts in readiness as bear upon the virtue we are practising and let them be *repeated* during the day, especially whenever the opposite passion begins to assert itself"; or St. Francis de Sales² with his "little nosegay of devotion."

Or further, to illustrate Attention, we might listen again to St. Francis de Sales:³ "Let the ship take what route it will. Let it sail to the west or the east, to the south or the north and let whatever wind there be

¹ Chapter xxxv, "Of Acquiring Virtues."

² *Introduction à la Vie dévote*, part ii, ch. vii: "J'ai ajouté qu'il fallait cueillir un petit bouquet de dévotion; et voici ce que je veux dire. Ceux qui se sont promenés en un beau jardin n'en sortent pas volontiers sans prendre en leur main quatre ou cinq fleurs pour les odorier et tenir le long de la journée: ainsi notre esprit ayant discouru sur quelque mystère par la méditation, nous devons choisir un ou deux ou trois points que nous aurons trouvés plus à notre goût, et plus propres à notre avancement, pour nous en ressouvenir le reste de la journée et les odorier spirituellement."

³ *Introduction* as above, part iv, ch. xiii.

drive it, yet the needle of the compass will only look at its own beautiful star, the pole. . . . For ever and always must the point of our heart, our spirit, our higher will, which is our compass, look incessantly and aim perpetually. . . ." Amazing guidance, then, by the Holy Spirit of God, that made it possible for those saints, most intent upon their souls' growth, to labour unconsciously by the very methods that centuries later would be confirmed by Psychology's findings to be wondrously wise and effective.

Before closing this chapter, however, it must be insisted that the pathway of Meditation, however wisely and scientifically framed and arranged, is not in itself sufficient for the average Christian who would reach the heights of the spiritual life. If his method were to consist merely in meditation and in affirming the Christ-presence and the Christian virtues that he lacks, then ere long he would find the old forerunner of failure cropping up again, namely, too much emphasis upon man's striving in this lifelong struggle. True, he would be meeting this old foe in a different part of the battlefield, but it would be there notwithstanding. Man would still to a large extent be taking the initiative.

In this difficulty we take our clue from a point that we have already laboured, namely, that heterosuggestion combined with autosuggestion is far more efficacious than the latter alone. This fact suggests to us that in addition to prayer, whether of request or of meditation or of faith-affirmations (in all of which man takes the initiative), there must also be definite regular times in which God takes the initiative, for only thus can the average Christian make great advance along the spiritual pathway to the heavenly heights. Here we

come face to face with the whole subject of "sacraments," with which we are so greatly concerned in these chapters. Suffice it here to say that in a sacrament God takes the initiative: Man is no longer struggling and striving and agonizing in prayer and meditation. The emphasis is changed. God comes to Man, and Man has just to receive Him by faith. Man is too broken to rise, and God approaching raises him. Man is too needy to press onward, and God coming to him satisfies his need.

One is reminded of the words of St. Patrick in his "Confession": "I was like a stone lying in the deep mire, and He that is powerful came and in His mercy lifted me up, and placed me on the top of the wall." Many Christians have realized that experience exactly in a sacrament.

One summer afternoon I was rowing up a certain stretch of river in Surrey. To all appearances as we leisurely made our way we were on as high a level of water as we could be—there was no indication at all that later on there would be a higher level altogether. Nor did we realize this fact until we reached the lock-gates, when there, right above us, was the higher stretch, its existence unknown to us till that moment.

And how did we reach it? We had to pass into a quiet place between the gates, and the gates were shut upon us. For the time being we stopped rowing and held on to a chain, just trustfully waiting for the water from above to pour in, and so lift us, all inactive but entirely dependent and receptive, to the higher level.

That is exactly how God acts in His sacraments. He lifts us quite inactive but wholly receptive to a higher level. He just takes the initiative!

CHAPTER IV

GOD TAKING THE INITIATIVE

At the risk of being tedious we will scan rapidly the ground we have already covered. Man, a creature of unconscious hypocrisies, with an ever-present tendency to make a reasoned case where his wishes urge, has much within him that is wholly akin to the animal, whilst at the same time he possesses that which is wonderfully high and lofty. With such opposing forces he is obviously meant to be a warrior, striving after the light and beauty of the heights above, whilst bestial forces are endeavouring to keep him in the lower darkness.

His first step is to register his decision either on the side of his divinity or of his humanity. If he decides in favour of the former he discovers, soon or late, that in actual experience, notwithstanding his resolve, he is quite unable to do the things that he would do. Though he wills the good, he is constantly doing the evil. If then, in his dilemma, he should turn to Psychology for help, instilling suggestions and the like, he finds again before long precisely the same difficulty, that too much strain is being placed upon his own will. The grim fact he has to face is that under certain circumstances his will is impotent in the face of stronger forces. Should he then at this crisis resort to prayer-methods, transforming his psychological exercises into a scheme of meditation, he is met by something of the same difficulty still.

Hence by so roundabout a journey he is driven gradually to the conclusion that a new emphasis must

enter into his struggles if he is to run the slightest chance of success, that victory can never be achieved till he moves the emphasis from his own efforts for himself to God's efforts for him. This is the realization that all must reach who would be conquerors in the Christian warfare. It is the bedrock fact of all spiritual growth, turning the eyes from our own strivings to reach God to God's strivings to reach us.

No doubt thus far Christians as a whole would give general agreement. Those who have even a small measure of Christian experience would probably say: "The secret of the Christian life is that God must take the initiative." And they would go on to add: "And God took the initiative upon the Cross at Calvary: and it is at the Cross that a person makes his surrender, and his centre henceforth is wholly changed."

That is amazingly true, but we are led from that point immediately to a further truth. God's action in Jesus Christ upon Calvary for the salvation of the world is the way in which He eternally acts. The death upon the Cross is not an isolated experience, but an eternal principle in God's working for man's salvation. The Lamb is slain "from the foundation of the world." On the Cross at Calvary is seen the supreme act of God's self-giving: but from the foundation of the world that self-giving love has been in operation. In Creation God gave the Eternal Son, and creation is always in progress.

The early account of the world's origin says that in the act of creation God spoke, and with the speaking it was done. "Let there be light" was the word, "and there was light." There will ever be the closest connection between God's speech and the advent of that Eternal Spirit that creates and illumines, giving life

and giving light.¹ The creative Eternal Spirit according to Philo was the λόγος, "the Word"—God's speech. The earliest Christian theologians moreover could say, "In the beginning was the λόγος, and the λόγος was with God, and the λόγος was God"; but they also recognized in Jesus of Nazareth the λόγος become flesh, the Eternal Word focused in space and time and clothed in a human body. Jesus of Nazareth then, the Eternal Word made flesh, is Himself a sacrament of God, if we may anticipate a thought of the next chapter.

The point, however, with which we are here concerned is that in Creation and the Cross the same principle of God's self-giving is at work, that the Cross and Creation and all created things are God's sacraments, and that self-giving is at the very heart of all God's sacraments. Hence it is that His sacraments are around us without number: the heavens are telling the glory of God because God is speaking *in* the heavens, and He is speaking in countless things as well. His sacraments reach the soul by the avenue of every sense, in the same way as we have seen already that suggestions do. Thus God is always, everywhere, taking the initiative, and uttering His affirmations in language that only those who have ears to hear can understand.

Such a realization must make all the difference to

¹ λόγος (Logos). "What the Greek thinkers sought to affirm was the rationality of the world. The Logos, under all its aspects, was simply the principle of reason. . . . To Philo, on the other hand, the idea of reason is combined with that of the outgoing of Divine power. While describing his Logos in terms directly borrowed from Plato and the Stoics, he regards it as in the last resort dynamic, like the creative word in Genesis." (*Hastings's Dictionary of Christ and the Gospels*, Art. "Logos," by E. F. Scott.)

the viewpoint of a would-be warrior in this life of ours. He no longer thinks of this visible world as a collection of haphazard forces, nor even as the intricate mechanism of a vast machine: instead, the world of created things he thinks of as being in the closest relationship to God the Creator, for in it God is ever bearing witness of Himself, speaking to mankind. He realizes that God's speech is not only "at sundry times and in divers manners," nor is it by any means only "by the prophets"; and that therefore he must be ever receptive to the affirmations of God day by day, tasting them and feeding upon them, hearing them and dwelling upon them, observing them and keeping them.

This view of the sacramentalism of all created things carries with it as corollary the truth that Peter only discovered after much heart-searching and inner conflict, namely, that there is nothing in itself that is common or unclean. We are very frequently reminded that Love is the greatest thing in the world. But the material side of love, the physical side of love, just as frequently degenerates into lust. It all depends upon the sacramental or non-sacramental conception of, and attitude towards, the material. It comes to this, that so many of the material things that pull men down are the very things that could lift them up. So much depends upon the conception man is holding, his viewpoint. Are things sacramental to him, or are they purely material? The same thing can be either. It depends on the person who receives the suggestion. Man's warfare in terms of suggestion we have already thought of: it might justifiably be put forward also in terms of his sacramental or non-sacramental conception of material things.

It is conceivable that an objection might be advanced to what we have said—the objection that Nature is “red in tooth and claw”; that there is the thunderbolt, the earthquake, and the volcano, and that therefore God’s sacraments in Nature are not so general as has been claimed. Yet saintly men of the past seem to have found a kinship with all created things in spite of apparent discrepancies; whilst in an old and very beautiful hymn of praise, the floods and the lightnings, whales, and all beasts are joined with saints and angels, and urged together to bless the Lord and to praise Him and magnify Him for ever. Berkeley’s theory¹ is worth noting here: “For as we do not see directly the very self of another man, but only certain bodily movements which stand as signs to us of what is present in his mind, so is not Nature a Divine visual language in which God speaks to us.” There is a passage from a popular book² of the last century that is of interest in this connection: “Earth becomes to us, if we thus think, nothing but the garden of the Lord, and every fellow-being we meet and see in it a beautiful and invited guest. If you, sir, can receive this mystery, and go through the honourable path of life which lies before you, looking upon yourself as an immortal spirit walking among supernatural things—for the natural things of this life would be nothing were they not moved and animated by the efficacy of that which is above nature—I think you may find this doctrine a light which will guide your feet in dark places.” The sacramentalism of all things! God speaking in all His sacraments! Borrowing previous language that we have used, we might then speak of God as the supreme

¹ Given by Rogers in his *Student’s History of Philosophy*, pp. 362 ff.

² *John Inglesant, A Romance*, by J. H. Shorthouse.

universal "hetero-suggester," and the sacraments as His suggestions, His affirmations.

This view of a sacrament in no way contradicts the derivation of the word in Latin—*sacramentum*, an oath. For what is an oath but a declaration or affirmation emphasized to the point when there ceases to be any doubt concerning it? And about God's affirmations there is not the slightest doubt; they are as inviolable as oaths. Nor is this view in any but the closest correspondence with the definition of "sacrament" given in the Prayer-book, for a "word" or an "affirmation" is an outward sign (though not necessarily visible, for music approaches through the ear) of an inward invisible grace, namely "thought."

We have reached, then, the important conclusion that the whole universe is sacramental, that sacraments are God's affirmations, and that God Himself is the Divine "hetero-suggester." But in all hetero-suggestions the suggestion carries with it something of the suggester: it comes fortified by his personality, and therefore has a corresponding weight that creates a corresponding conviction. The suggester takes the initiative, and he gives himself with his suggestion. That means, then, that God is giving Himself in all His sacraments—He is present in them. This is a fact that we approached from another angle when we observed that the self-giving in the sacrament of the Cross is just the principle that God has ever used in every sacrament.

A simple illustration might be pardoned at this point. I well remember early one morning sitting at the top of the hill overlooking the harbour at Torquay and hoping that I might see something that would draw my thoughts Godward; and, whilst looking in anticipation, I saw a ship away on the open sea coming

towards the harbour. It drew steadily nearer until at last it passed from the sea of freedom and adventure into the small, limited little harbour where were also many boats suffering from one common handicap—restricted freedom. The harbour seemed prison-like compared with the sea from which it was shut off. As the stranger-ship entered it was like a message sent from a large invisible world into the small cramped prison—it was the large world speaking to the smaller one. But more than that—it brought the invisible larger world with it. There was salt sea upon its decks, fish in the hold, and seagulls on the masts. The thought this sight aroused is obvious: “Into this closed, cramped world of time and space God is ever sending His messages; and the messages bring the invisible world itself.” And the other obvious thought followed: “Into this closed, cramped world of time and space God is ever speaking in His innumerable sacraments, and these sacraments come to us bringing something of the One who is speaking in them.” The affirmations of the “divine hetero-suggester” carry with them the One who gives them.

All this sounds very simple and reasonable, but as we know only too well there is nothing more to the fore in dividing Christians than this very interpretation of sacraments; yet, moreover, the “form” of the sacrament is as much a cause of division as the interpretation of the sacrament itself. Hence at this point we must consider the “form” of the sacrament, and its relation to the sacrament itself.

It is true to say that every sacrament comes clothed in a certain “form.” It has its own atmosphere, its own environment—in a word, its own ritual. The sacrament and its ritual must be distinguished, for the sacrament

is ritual *plus*. The works of Nature are God's sacraments, but the mode in which these are presented to us are the ritual. Christmas gifts are sacraments; any traditional home practices associated with their giving are the ritual. Every sacrament, then, has its own ritual, and both sacrament and ritual are very closely connected; for the very ritual of a given sacrament may be itself a sacrament in other situations having its own ritual. Indeed, so closely are ritual and sacrament associated that the latter is often kept alive by practising the former.

Now this fact, which is obviously of the most vital importance, is frequently unrecognized. Practising the ritual of a sacrament is often criticized in terms of formalism and mechanism by those to whom the particular ritual does not appeal; whereas those to whom the ritual does make its appeal find that its practice very surely brings them face to face in the sacrament with the One who is seen when earthly veils are brushed aside.

In *The Faith of a Moralist*,¹ A. E. Taylor puts this truth thus: "We may only too easily spoil the most precious intimacies of life, and there is no better way to guard ourselves against this ever-present danger than to protect ourselves by the habit of little observances which are "conventional" in the sense that we should often not practise them if we left ourselves to the suggestion of the moment, and that it costs some effort to keep them in being. The point to be made, then, is that a certain element of art, even of artifice, is indispensable everywhere in life, if the activities which give it its highest value are to be permanently sustained at an adequate level." This does not mean, of course,

¹ Page 259, Series II, Gifford Lectures, Macmillan & Co.

that there are no dangers of formalism and externalism in the practice of ritual—these dangers are always present and very subtle; but it does mean that the critic who sees formalism and unreality in all ritual practices is pathetically blind and shooting very widely of the mark.

That there can be any criticism at all with regard to the ritual of a sacrament that itself is uncriticized, implies at once that the same sacrament can have different "forms" or ritual. Sacrament "X" may have a "form" that appeals to A and not to B, or it may have another "form" that finds B as its supporter and A as its antagonist. Note that the reality of the sacrament is the same in both cases; it is purely the mould in which it is cast that is the variable quantity.

Everyday illustrations might be produced in abundance. For example: Beethoven's *Moonlight* Sonata, which very few would hesitate to call one of God's sacraments, can meet the soul through the avenue of the ear by the instrumentality of piano or violin or even of barrel-organ. It can come through the efforts of a soloist, of an orchestra, or of a jazz-band. It can strike the ear in a bare and draughty concert-hall or in the mystic surroundings of an ancient cathedral. Different "forms"—all of them—through which the one sacrament comes; and whilst the barrel-organ or draughty concert-hall presentation will appeal to some, others will find such presentations destroy *for them* the reality of the sacrament. But the point is that the sacrament is real in whatever mode it is presented for those who can receive it.

A further most important point is that in the interests of friendship, the lover of the cathedral surroundings for the purpose of the sonata, may join those who

prefer the concert-hall; in which case the bonds of friendship will bridge the chasm of different tastes so that the sacrament is a reality to him, though it comes in unappealing "form."

Or take another equally simple illustration. The scent of lavender may steal into the nostrils as it is wafted from the lavender hedge of an attractive garden; or it may come equally delicately from a perfumed handkerchief in a heated ball-room. The same scent, the same sacrament of God; but the partisan of one of the above modes of its presentation may perhaps have little love for the other mode. Yet it is conceivable that the garden lover, though averse to the ball-room, may come there in the interests of friendship, and find in the perfume that reaches him a very real sacrament.

It is obvious, then, that out of the many "forms" of the same sacrament, the individual makes the choice for himself in accordance with his tastes and temperament, his upbringing, and environment; and it is equally obvious that for friendship's sake a sacrament could be well and worthily received even through an unappealing "form."

Charles Lamb might justifiably have been criticized quite sternly for the following, which is worth quoting here: "Let them talk of lakes and mountains and romantic dales: give me a ramble by night in London—the lamps lit—the pavements of the motley Strand crowded with to-and-fro passengers—the shops all brilliant and stuffed with obliging customers and obliged tradesmen—give me the old bookstalls of London—a walk in the bright Piazzas of Covent Garden. I defy a man to be dull in such places—perfect Mahometan paradises upon earth! A crowd of happy faces jostling in the playhouse at the hour of six is a

more beautiful sight to man than the shepherd driving his 'silly' sheep to fold. We are at Cowes. . . . Nothing goes right till after supper; then a gentle circum-ambience of the weed serves to shut out the Isle of Wight impertinent scenery."

Compare that with the Nature-lover's eulogies, and we have a clear illustration of the great differences in the temperaments of folk, and that the food that nourishes one soul is so easily undigested and even rejected by another.

Notwithstanding, the universally common error is that individual man tends to cast all men into the same mould, namely his own mould. Hence he fails to realize that if he had the sympathy and desire he could educate himself in some measure to respond to those "forms" that make a large appeal to others and that he has always looked upon with aversion. Supposing the "shepherd driving his silly sheep to fold" had appealed greatly to a friend of Charles Lamb, and supposing further that the latter had sufficient love towards that friend, inevitably he would have educated himself to appreciate at least in small measure "the shepherd and the silly sheep" for his friend's sake.

It is education in the wide sense, plus temperament, that makes one "form" rather than another appeal to any particular person. It follows, therefore, that although temperament may remain a constant quantity, yet by education one can cultivate sufficient sympathetic appreciation in the other direction so as to value and respond to modes of presentation of sacraments, which modes have been hitherto criticized and shunned by us.

But unfortunately not only does it frequently fail to occur to people to set about a deliberate self-education

in this matter—an omission which must be through lack of love towards others who have different tastes and temperaments and appeals—but also they actually believe very often and believe most emphatically that the sacraments are only real if they come in the “forms” to which they themselves are drawn. And, needless to say, from what we have already observed in our analysis of Man, they soon discover excellent reasons to support their particular point of view. The process of “rationalization” goes on to justify intolerance, and it is called conviction.

He drew a circle to shut me out,
Heretic, rebel, a thing to flout:
But Love and I had the wit to win,
We drew a circle that brought him in.

If men make as their starting-point their own response to God’s sacraments, then instigated by their own temperaments, tastes, and education they will at some point backed by excellent arguments draw a circle shutting others out: but if they begin from the Eternal Love that ever seeks and saves, then no human arguments will blind their eyes, and hence their circle will be wondrously large and universally satisfying.

Before closing this chapter, however, we will return to mention another of God’s sacraments, since it is the bridge that leads us over to that which will follow. As created things are God’s sacraments, men and women must be numbered as such; but only in so far as they are obedient to the Will of the One who would use them. This is a tremendous truth that unfolds to us huge possibilities. At those times when we are just working out His perfect Will, then we have become His

affirmations. He is giving His suggestions to the world, not necessarily in the words we speak, but in *us ourselves*.

At such times, in line with our previous argument, we are not only His affirmations, but we carry something of Him to the world, just as the personality of the hetero-suggester will always accompany his suggestions. Men will take knowledge of us that we have been with Jesus, because they are conscious of Jesus being actually present in us.

A popular children's chorus comes to my mind :

Oh, that it might be said of me,
 "Surely thy speech bewrayeth thee;
 Thou hast been with Jesus of Galilee,
 With Jesus of Galilee."

Our speech will always bewray us when we have been with Jesus of Galilee, living out obediently His perfect Will, for then we ourselves have become His speech, and the Word is still with God and God is still with the Word. When Moses came down from the mount, he wist not that his face shone. But it was shining all the same. How could it be otherwise since he was God's speech, and God accompanied His speech?

A short time ago I made a very simple experiment. I went to my wireless and divorced the loud-speaker from the set so that the reception stopped. I then held each of the disconnected wires with different hands so that I myself was making the connection, linking up two separated wires. I was told that in another room the music, though much fainter, still went on. For the time being, then, I was a "live wire," an intermediary, making contact, and by that contact bringing music where otherwise it would not have been. When men and women offer themselves to God, entirely sub-

missive to His perfect Will, then they become His sacraments, "live wires," through the medium of which His Spirit can reach those with whom they are connected at the other end. A wonderfully enriching, transforming thought!

So to sum up. Suggestions carry with them an indefinable "something" of the suggester; a "live wire" is no longer mere wire, it is charged with divine energy; the λόγος is with God, and God's sacraments carry God with them, for they are God speaking.

CHAPTER V

THE CHURCH—THE SACRAMENT OF PENANCE

PERFECT obedience to the Father's will! Since that is a qualification that must be added whenever it is stated that mankind is a sacrament, then it must be admitted that the statement is so strictly qualified that much of mankind is ruled out altogether, whilst the rest possess their sacramental character only for longer or shorter intervals. Jesus alone of all mankind is One who never ceased to be God's sacrament, since His whole life was a life of perfect obedience to the Father's will. Owing to the perfection of the human nature of Jesus, God could utter Himself in His unique Son at every moment of His earthly life. For it was the Word from all eternity that "became flesh and dwelt among us."

It is true that one occasion in our Lord's life is generally agreed to be the supreme utterance of God. In the Cross of Christ there comes an affirmation direct to the heart, and having a universal human appeal. To a godless world which trusts in force, in wealth, in anything but the love-method, it just affirms, loudly and in a way that cannot be misunderstood, the amazing love of the Heavenly Father, who from the beginning has been giving Himself in creation, and now in one supreme act avenges sin by allowing it to wreak its vengeance upon Himself. In a world such as this one it would seem impossible for men ever to comprehend the length, depth, and height of the Almighty Love at the centre of all, were it not for this affirmation coming

so loudly and forcibly that only the wilfully deaf can fail to hear, and only the wilfully proud can fail to receive.

But although in the Cross God's voice is easiest to interpret, yet in every other event of our Lord's life He is speaking. Moreover, the Gospels have not to be studied very deeply before we realize that Jesus Himself—a sacrament of God—had a sacramental outlook towards the whole natural universe. Without going into details it would be fair to say that everything His eyes alighted upon seemed to speak to Him in spiritual language as His parables so readily illustrate. Further, His realization of the absolute necessity of the sacramental method—His Father's method—is shown by the fact that He not only concurred with a sacrament already in existence, but also He "did institute and in His Holy Gospel command us to continue" an entirely new sacrament which was henceforth to be the central act in the worship of the Church of which He was the founder.

It is, however, with another institution of His—the Church—that we are at this moment concerned. Obviously to the extent in which the Church is faulty, failing to interpret the perfect Will of God, she is not a true sacrament. Nothing but an infallible Church could be a perfect sacrament; and of the fallibility of the Church, the divisions and misunderstandings are the clearest indication. Were the Church just uttering one great God-affirmation in common, it would come upon the world with such power and authority that it would sink deeply into the Unconscious of the vast World-Mind, to realize itself in a world turning its steps Godward, and in the Heavenly Kingdom being established here and now.

But there is no such common powerful affirmation. The appalling weakness is that the Church does not speak with a united voice, and therefore God's affirmation to the world in the Church lacks authority. This is clearly confirmed by the fact that the world of to-day is rather indifferent than hostile to the Church. Her witness is so weakened by internal division that the world does not take it seriously, but ignores it. Church unity must not, then, be one of many difficult problems that can take its turn for discovering the solution: it is a question fundamental and crucial, since disunion is responsible for just neutralizing the effect of abundant prayer and effort. A witness given by a Church that is disunited lacks authority; even as does a suggestion instilled by someone who is at war within himself, the patient being aware of the fact. Such internal friction destroys confidence. Unfortunately, though this problem is so urgently vital, yet secondary questions are ever being allowed to postpone its solution and to usurp its position of front-rank importance.

Not only, however, is the Church meant to be a perfect sacrament of God, but when we turn to her worship we find everywhere minor sacraments; and, moreover, each of these sacraments in Church Worship comes clothed in a certain "form," whether rich or poor. There is ritual in poverty as well as in wealth; hence it is quite foolish to accuse colour and beauty in worship as necessarily tending to "formalism," since the absence of these things can quite as readily lead in the same direction.

For example, in Nonconformist Churches there is frequently no prescribed Liturgy, but its absence is soon found in no way to abolish the temptation common to all worship of mechanism and lifelessness. Nothing

can be more formal than an extempore prayer that is expected, and often expected at a particular place in the service.

Moreover, in the type of building the same thing is true. Whilst realizing that it is possible for a church of sublime architecture to encourage that spirit that will make all "ritual" and "form" formalism, yet it is equally true that there is a ritualism of drabness and bareness that is also open to the same snares as excessive ritualism. The building may be constructed in the form of a cross, or a cross may be altogether tabooed: there may be lights, incense, and vestments, or such things may be studiously avoided. In any case, whether luxuriously rich or strictly bare, there will always be a species of ritual wherever there is the sacrament of worship. In a useful little book, *The Devotional Companion*,¹ by an extreme illustration the case is put very clearly in the words: "Even the worship evolved by the Society of Friends, though a great rest from over-elaborate and over-conducted worship, and one certainly to be used alongside other forms of worship, is itself not free from forms, for, beside the necessity of arranging a place and time to meet, the use of silence may itself become formal, the mind often finding in silence a sense of peace and even a touch of awe, which need not necessarily be a consciousness of the presence of God: silence can be quite sensuous and merely psychological in depth."

In addition to all this we find illustrated in Church Worship another thing that we observed in a previous chapter, namely that the different parts in the ritual

¹ *The Devotional Companion to the Order of Divine Service for Public Worship* (printed for the King's Weigh House Church, and sold on the Church bookstalls).

of a sacrament are themselves sacraments. In the artificial lights, for instance, used on the altar, God is affirming that He is the Light of the world, whilst in a lamp burning constantly He affirms that the Light of the world is ever present. In the incense He is affirming the intermingling of the seen and the unseen, whilst in the flowers upon the altar or communion table comes the declaration of Eternal Beauty. All these varied externals in Church Worship can be to the worshipper far more, then, than mere traditional appendages to add beauty and dignity—they may be in themselves sacraments. In each of them God is speaking to those who can hear His voice, so that to the hearing ear Church Worship may from end to end be charged with the voice of God, since in every part of the ritual He is speaking.

Unfortunately, when beliefs have been held along these lines, God's speech through the prophet has often been undervalued, in that preaching has been minimized. Yet preaching itself is a sacrament in so far as the mind of the preacher is reflecting the mind of God, and when that is not so, then it becomes the hollowest of mockeries. Neither the Episcopal Church nor Nonconformity, speaking generally, have realized that preaching is a sacrament. The "Word and Sacraments" is the phrase customarily used, implying obviously a contrast as though the two are separate and distinct. Hence, Nonconformity often places at a discount sacramental teaching, and puts the great emphasis upon preaching; whilst the Episcopal Church has perhaps too often looked upon the sermon as a necessary evil, which implies the belief that God is not speaking in it. When the latter is the case, then a very real sacrament has become confused with mere ritual.

It has seemed nothing more than an irritating, useless "form"; and, that being so, folk are rather to be commended for sincerity than blamed for impiety when they file out of church before the sermon. On the other hand, if the Nonconformist were to realize that preaching itself is a sacrament, he would tend no longer to give it a disproportionate value, for he would appreciate in a new way the whole sacramental conception, toward which he has often felt critical in his belief that it is greatly overdone.

There is but a short step, then, from the Word to the Sacraments, and when we turn from the sacrament of preaching to the established Sacraments of the Church we find that with regard to their number the Church Catechism states that there are two only "as generally necessary to salvation," thus leaving the door open as to the existence of others also. Since the conception of sacraments given in this book is so wide and all-embracing, we will consider the seven that are frequently acknowledged among Christians, and always with the interpretation that has been here advanced. We will take them almost in random order for consideration, but will reserve till the end the two that are most intimately bound up with the cause of Reunion—Orders and Holy Communion.

Some of these Sacraments are recognized by all shades of thought in the Episcopal Church: some, unfortunately, are considered to be only possible to those of a certain churchmanship. Just as a few years ago a man's attitude to tariffs determined his political party, and therefore his attitude to a host of other questions as well, so are the Christians' churchmanship and certain of the sacraments intimately bound together. Hence, naturally, prejudices are constantly to

the fore, and the process of "rationalization" is ever going on.

Now all this is especially so with regard to the Sacrament of Penance. It is a Sacrament that has not received fair treatment, for it has been far too often held to be the monopoly of one school of thought. Should a Christian go to Confession, he has been generally stamped a Catholic; whilst to the Protestant, Confession has frequently been anathema.

Recently the Press gave full prominence to detailed guidance that has been issued to the clergy of one diocese with regard to receiving Confession.¹ Everybody saw it there, but it aroused little if any comment—at one time it would have evoked a hurricane. Undoubtedly, for this greater sanity and breadth of view in this matter, we are indebted to the recent findings of Psychology. Psycho-analysis has become a household word, and accordingly Confession is being judged at its real value and not being condemned for purely party reasons. And, moreover, when Confession is

¹ The following report of these regulations was given:

"Normally an unbeneficed priest will not be authorized to hear confessions as a regular part of his ministry till he has completed three years from his ordination as priest. Every such priest will be required to pursue an appropriate course of study under a supervisor, who shall satisfy himself that he is a fit person and has qualified to the best of his abilities before recommending him to the bishop for authorization. For the assistance both of the junior clergy and also of any others who, in exercising this part of their ministry, find themselves in need of skilled advice, a certain number of experienced priests have consented to form a panel of 'advisers' in different parts of the diocese."

And further: "The Church of England gives no authority to her clergy to make formal confession and absolution a condition of being present for Confirmation or admitted to Holy Communion."

brought to the bar of justice, and not banished at the backdoor of prejudice, it cannot but be realized that it is helpful to many and absolutely essential for some.

For think a moment what happens in the realm of the mind. We have to face the problem of rival loyalties: conflict follows, then the inevitable repression, and lastly the frequent breakdown. The psychologist almost invariably believes that his task in such cases is to lay bare the repression, and so release the pent-up emotion which is causing the trouble. To this end, probably by the technique we have already observed, he psycho-analyses his patient, tracing the trouble back to its root far away in the depth of the Unconscious, because he claims that for a cure the root must be unearthed.

That there is a very close connection between Psycho-analysis and Confession we cannot fail to observe. Confession does not usually go back so far into the forgotten past as Psycho-analysis does, and to that extent from the psycho-analyst's point of view would seem unsatisfactory. Indeed, some of the strongest supporters of Confession realize that this failure to get into the depths of the unconscious mind means that the confession is not infrequently marred by the unintentional hypocrisies and pretences that we have noticed to be common to us all. For instance, Father Congreve, in one of his *Spiritual Letters*,¹ writes as follows: "I was thinking of the universal experience of inadequacy of expression of every confession we make, that it never gets to the bottom of things, that it has been but as the straw floating on the top of the deep stream—that was all our confession seemed to succeed in expressing, just the merest surface

¹ *Spiritual Letters*, ed. W. H. Longridge, p. 90, A. R. Mowbray & Co.

of things." Yet, though this is very true, Confession does possess overwhelming advantages over Psycho-analysis. For when Confession is made there is offered in the Sacrament of Absolution an authoritative "closed door" with regard to the past for which Psychology has no equivalent.

More than that, the "direction" that follows is always supremely constructive, for it is linked to God, whilst the psychologist has sometimes played the part depicted in *Humpty-Dumpty*—the mental situation has been demolished and no new one has been built up in its place. Hence the dangers of Psycho-analysis of which we are constantly being warned! Confession enjoys its privileges and avoids its perils.

Whilst showing the superiority, generally speaking, of Priestly Confession over Psycho-analysis, we must go on to add that there are, of course, other efficacious ways of confession besides authorized Priestly Confession. For confession can also be made to God direct: and it can be made to others—a way that nowadays has come to the fore by the "Group Movement" in "Sharing."

Concerning the first method, there are those for whom it seems entirely efficacious. Stricken by a deep sense of sin, they approach God on their knees, and in shame pour out the burden of their guilt: then trustfully receiving His forgiveness they leave the load behind them. They have found release, they have found forgiveness, they have found peace, and it is exceedingly questionable whether any other method could give them more. One is persuaded, though, that there are many who use this manner of confession and neither receive peace nor yet forgiveness, the reason being that they have not really confessed at all, because

it is not the method best suited to their particular temperament. They have used the necessary words and they think they have confessed, but actually their confession was such that they realized no intense shame and humiliation, and so just ended up where they were at the beginning. There are those who think that, if they say the General Confession twice every Sunday, by so doing they have confessed their sins adequately. If at times they realize that something is wrong with their spiritual life, being conscious that they do not enjoy real Christian peace, but on the other hand constantly trail behind their former sins; yet they would never think of changing their method, for with their particular school of churchmanship another mode of confession simply "isn't done."

And what of the second method of confession, that of confession to others? It is certainly very popular at the present time, and it undoubtedly goes a very definite step forward for those whose confession to God direct has seldom really meant anything. It achieves the very great psychological benefit of release that is obtained also both in Psycho-analysis and in Priestly Confession. As with the other methods, however, it has its pitfalls. For instance, the confession of the same sins to different people can conceivably become facile, in which case it may actually be a retracing of steps, the dragging out from their resting-places things that should have been permanently interred after forgiveness had been once claimed.

Then again, confession to others is not necessarily followed by any kind of absolution. It is possible, of course, after making use of this method of confession to take our absolution on our knees from God Himself, to know beyond any doubt that the past is dead and

the sins scattered as far as east from west ; but it is also possible to find in the emotional release a substitute for accepting the assurance of forgiveness from Almighty God by faith. When forgiveness is sought after confession of sin, the fact remains that for many people it is far easier to accept entire pardon when the absolution comes by the method that God Himself appointed—the method of sacraments. Then it is that God's affirmation of forgiveness comes through the Priest with all the authority of the Church behind it. This authority makes the affirmation come with greater force so that it is easier to be received, and gathered gladly to the heart, and welded into the experience.

And further, confession to others is frequently not followed by skilled Direction. Even saintliness and Christian experience are not sufficient in a Spiritual Director—there should be added to these qualities the scientific equipment that a study in Psychology provides.

It must with fairness be admitted that this lack is not confined wholly to the method of confession to others. Frequently a Christian Priest is not any more equipped to give spiritual direction than a saintly layman of mature Christian experience. This is surely a calamity, the reason being that he has never realized his opportunities in this respect, and the necessity that he should have knowledge of the intricacies of mental states and their bearing upon the soul. Besides being a godly man, a man of rich spiritual experience, the Christian Priest who would act as "director" must have intimate knowledge of that "something more" that is never apparent upon the surface.

True, there have been the geniuses in this particular work, who have intuitively known the subtleties of

mind and soul that amongst the rank and file can only be learned by persevering and persistent application. Needless to say, no would-be director should consider himself to have this exceptional genius; but with all the rich discoveries of Modern Psychology before him, which is our modern birthright, he should explore very thoroughly, very humbly, and very practically this particular field of learning. This sacrament of Direction, then, can be presented in many different "forms," as can all sacraments: the spiritual director of to-day should see that he presents it in the combined mould of saintliness, of Christian experience, and of modern learning.

These are the days when civilization has rushed men and women along too quickly, and accordingly people by hundreds and thousands are paying the penalty of over-speed. Nerves are jagged, minds are in conflict, folk are suffering from depressions and obsessions and phobias that limit them in a most aggravating manner. It is an undoubted fact that many people are going, as their last chance, to the consulting-room of the Psycho-therapist when their Parish Priest might be used of God to give them entire deliverance. For the fact that is so seldom recognized is that though a person's symptoms may be physical or mental, yet the cause may be spiritual. Again and again a person wastes the time of a physician when the accepted forgiveness of God alone will put him right. Again and again people will submit to the often lengthy and wearying process of Psycho-analysis, when all that is necessary is for a Priest, discerning a sin that is still present, to affirm the authoritative absolution of God, and then proceed to give for the future a rule of life that involves systematic prayer. Again and again a Parish Priest

could perform miracles of healing in this way; for with the cure of the spiritual the physical and the mental are always affected at least in a measure.

But one must insist again that sacramental direction is not for a moment limited to authorized Priestly Confession. The fact that there are three ways of confession, as we have seen all in a measure efficacious, should keep us from the ever-present error, that we have already opposed, of forcing everyone into one particular mould. Where Priestly Confession is treated as the one and only way, it always runs the danger of becoming mechanical and superficial. Individuals vary so greatly that even in this matter "one man's meat may be another man's poison." Consultation and Direction will be in many cases the effective substitute for Priestly Confession and Direction; but we shall deal with this more fully in the last chapter.

The heart of the matter, then, is that the Parish Priest has an amazing opportunity to heal the individual souls of men and women in the present day. Moreover, when he is equipped by prayer and study he should be able to devise means of meeting the individual spiritual needs of *all* the people of his parish in this respect—whatever their churchmanship may be—providing only that they recognize their need and have faith that under God he is set apart to help them.

"There are differences of administrations but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

CHAPTER VI

CONFIRMATION—MATRIMONY—HOLY UNCTION

BEFORE proceeding to consider the special Sacraments that head this chapter there is a point we will deal with that has probably arisen in many minds whilst the claim, that God's method of contact with men is the sacramental method, has been advanced. It is the fact that there are Christian sects of high standing that have no place at all for the recognized Church Sacraments.

The Society of Friends is perhaps the best known of these, for the great emphasis of the Quakers upon "the true light which lighteth every man that cometh into the world" is known to all. Here is actually and uncompromisingly in action the much-talked-of "right of private judgement" without the limitations through prejudice and party so frequent in many places where this principle is commonly claimed to be held. The Inner Light is the guide to each individual, and in the silence that guidance will be made known. The position obviously is, then, that with such immediate "direct contact" with God a sacramental method is unnecessary.

It is necessary therefore to remember that in our discussion of the Unconscious we realized that revelations and inspirations that might all be considered the result of God's "direct contact" with men's souls are in some cases the result of God's taking a man's unconscious mind, built up by his everyday thought-practice, and speaking through that. But it must be

remembered further that a man's unconscious mind is very much dependent upon his attitude to the different sacraments of God, since as we have seen these are everywhere around him. This is so, then, whether he is aware of it or not. Hence the reliability of the Quaker's "Inner Light" is far more dependent upon what has been his attitude to the numerous sacraments of God around him than he thinks. Indeed, for any Christian to regard the Inner Light as in any sense dependable, he must be very careful in the training of his unconscious mind, and this will involve, among other things, quite a sacramental outlook towards "all the works of the Lord." Without such careful education the light that is in him will be darkness, and how great is such darkness!

The above will no doubt account in large measure for Canon Hepher's words in his book, *The Fruits of Silence*.¹ They are as follows: "Of late it has happened that some who seemed to be at the opposite poles of religious thought and feeling, certain Quakers and Catholics, have discovered that, far apart as they are, they have more in common with one another in their deepest spiritual experience than with most of those who occupy neutral ground between them." All which considerations lead us fairly to believe that many who rule out the Church Sacraments from their worship would include them if they did but realize the general sacramental outlook which is so obviously theirs and just project it.

So it is that, with our certainty that God's method is the sacramental method, we will proceed to consider further Sacraments of the Church.

¹ Page 21, Macmillan & Co.

CONFIRMATION

"You English," said King Khama, "take great care of your goods, but you throw away your children." This reproach, unfortunately, is not altogether void of truth, but there should be no truth at all in it were the Church's Sacrament of Confirmation wisely and generally made use of. Confirmation, as is well known, is two-sided. The one confirmed confirms vows made for him, whilst in addition God confirms (strengthens) him to keep them. The former is the decision on the individual's part, the latter is grace which comes to him by faith as the Bishop lays his hands upon him. That is the sacramental act in which God affirms that He is coming, to the one kneeling, in the power of the Holy Spirit.

It seems evident that if the sacramental side is omitted when youth first comes into conscious individual contact with God, then in the majority of cases a quite unnecessary strain is being placed upon the individual's will. In certain Christian quarters it would almost seem that the greatest thing to be aimed at is to lead youth up to the point when he will make a "decision" for Christ. Because this has been the objective in so many missions, it has frequently turned out that, though the number of conversions has been everything that could be desired, yet the ultimate result has been most disappointing. Even when one thinks of others who have avoided this pitfall by taking every opportunity to show the difference between "Trying" and "Trusting" and endeavouring to ensure sound "follow up" work, yet they need a sacramental act to *drive home the fact* that the emphasis must be upon dependence rather than upon resolve, upon leaning hard rather than upon straining hard.

The lack of a substitute for Confirmation is a very great handicap in a large number of Nonconformist churches.¹ Admittance into Church membership does not provide an adequate alternative, since it lacks the very sacramental side of which we are speaking. The emphasis there, generally speaking, is rather upon the *will* of a Christian disciple to belong to an existing Church fellowship. The giving of the "right hand of fellowship" on such occasions by the Minister is the sign of admittance to the fellowship rather than a sacrament that confers grace.

Further it should be observed that, apart from the benefit of the Sacrament of Confirmation itself, a further invaluable result of Confirmation is that it leads so naturally to the additional sacraments of Absolution and Direction, which we have seen to be so closely allied to that of Penance. When the classes are over, in the individual talks with the candidates alone, prior to Confirmation, talks that no pressure of duties should ever rule out, a golden opportunity is indeed placed in the Priest's hands. There, actually in one's grasp, are all the opportunities that are so eagerly worked for by every Youth Mission with its Inquiry Room. Yet strangely, one might say tragically, there are those who apparently do not realize this opportunity that is theirs, but allow the candidates to pass from classes to Confirmation without ever arranging for a definite personal interview for the distinct purpose of pushing out into the deeps. We can but add in this regard that

¹ There is, however, a book entitled *A Free Church Book of Common Prayer*, published in 1929 by Dent & Sons, in which is found "The Order of Confirmation," where is included a definite sacramental act. I do not know if this book is as yet widely used, but it was reprinted in the year of its publication.

it is never too late to begin to compensate for grievous omissions.

These personal talks give the opportunity when, by wise, sympathetic questions, secret sins and difficulties can be brought to light. For in those days the candidate is in a sensitive spiritual condition that may never recur if missed by those who should take advantage of it. He, then, does indeed truly and earnestly repent him of his sins, and desires to lead a new life, and as in the quiet talk he hints at the barriers, the listener knows intuitively whether it is just a simple prayer asking for forgiveness or authoritative absolution that will best meet the case, and he acts accordingly. But on no account will he fail to follow up the talk with the necessary "direction," in which he will include a simple rule concerning Communion, Prayer, and Worship. In that interview the listener, who knows his task, can go a long distance in helping the young life before him to continue Christ's for ever, daily to be increased in the Holy Spirit more and more.

We must not omit to add that preparation for Confirmation gives a quite unparalleled opportunity of imparting necessary sex information and help to those who have been kept in ignorance, or through partial knowledge or weakness have begun to go astray. Undoubtedly a good way to do this is to give each of the candidates of both sexes, in the first instance, pamphlets published by the White Cross League.¹ The facts are written there so clearly and simply that further words upon the matter may be unnecessary; but, at all events, they make the ground ready for any talk that may afterwards be required. Needless to say, such further talks, if on the physical facts of sex, in the

¹ 36 Victoria Street, Westminster, S.W.1.

case of a girl candidate, will be arranged with a wise and godly woman.

MATRIMONY

It is an easy step at this point to the Sacrament of Matrimony. Here again we come very clearly face to face with that defect in human nature that we have noticed all along and which will always make sacraments so necessary, namely, the impotence of the human will to carry Man far enough in his higher resolves, and that it is surely this very defect that has made the All-Wise God in His wisdom employ the sacramental method in His dealings with His earthly children. Whilst any marriage, however contracted, can be a sacrament, yet a "Register Office marriage" will obviously be far more likely to have the emphasis placed upon the will for keeping the union sound and permanent. It is when the marriage is brought within the Church, and there solemnized, that the emphasis is thereby emphatically lifted from Man's will to God's grace. Hence, how infinitely greater the promise of a successful marriage would seem to be for those who have been united in a Church than for those who have effected that union at the table of a Register Office. Moreover, the wisdom of having a marriage contracted under conditions that are most likely to stamp the Unconscious with the recognition of the sacramental aspect is manifest, since such a recognition has very important practical consequences; for the realization or otherwise of Marriage as a sacrament will probably largely determine whether physical union in married life will be a sacramental act or not.

No one coolly reflecting would deny that, when this sacramental conception is lacking in physical union,

CONFIRMATION—MATRIMONY—HOLY UNCTION

Man's personality is degraded. For then sex union becomes little more than the satisfaction of an appetite; and whereas that emphasis can be expected among animals, the Holy Father surely looks for something quite different where His human children are concerned, who have been made in His image.

The "New Morality" is the deplorable consequence of a matter-of-fact worldliness that has as its starting-point the needs of Man's physical nature and their expression; rather than the fact that God has created our physical nature as raw material from which the soul is to be forged, and that the pathway in the forging of the soul is not that of self-expression but of self-denial, and that life is really found by losing it.

Trial week-ends and the like, which anticipate the experience that should be sacred to married life, can only be recognized for what they are when the centre is moved from self to God and from the earthly to the heavenly. It is because we desire a heavenly country that we esteem the reproach of Christ greater riches than the treasures in Egypt, and are prepared accordingly to cut off a hand if need be, or to pluck out an eye that by its love of sensual images is bringing us into hell. We cannot but remember that we follow in the footsteps of the One who for the joy that was set before Him endured the Cross. Moreover, along the pathway of self-denial we never fail to discover, often unexpectedly but always with gratitude, that we even receive manifold more in this present time.

HOLY UNCTION

This sacrament brings us face to face with the place of the Healing Ministry in the Christian Church. It is

a singular thing that in the Roman Church, which has never allowed this Sacrament to fall into disuse, it is employed as the last Sacrament for the departing. It is singular because this is employing it for just the opposite purpose for which it was originally intended.

The instructions in the Epistle of James following on similar injunctions in the Gospels are very well known: "Is any sick among you? let him call for the elders of the church; and let them pray over him *anointing him with oil* in the name of the Lord." It is not surprising, then, that in the days of the Early Church this Sacrament was widely made use of in restoring the sick to health. In the anointing, the sick man turned from the strain of trying to make himself well, and with all faith just received the healing life of the Great Healer who constantly emphasized that it is a man's faith that makes him whole. In that sacramental act the sick person changed his emphasis from his own efforts to the efforts on his behalf of the Good Giver of the all-abundant life.

So wide a use was made of this sacrament that practically all ancient service-books, we are told, contain prayers for the hallowing of oil. In passing we will just notice one of these¹ from the Sacramentary of Serapion of Thmuis in Egypt in the fourth century. It goes as follows: "We bless through the name of Thy only-begotten, Jesus Christ, these creatures. We name the name of Him who suffered, upon this water and upon this oil. Grant healing power upon these creatures that every fever and every demon and every sickness may depart through the drinking and the anointing and that the partaking of these creatures may be a

¹ Taken from the Lambeth Report, *The Ministry of Healing*, p. 30.

healing medicine and a medicine of complete soundness in the name of Thy only-begotten, Jesus Christ."

It seems to have been at the Reformation that this sacrament of anointing with oil fell entirely into abeyance. In recent years the trend of Modern Psychology, which we have already noticed, has brought the "Healing Ministry" into a prominent place among the considerations of the Christian Church, included in which is the former sacrament of Holy Unction. The revived interest in this direction is shown by the pioneer work of several guilds: namely, the Guild of Health,¹ which would seek "the exercise of healing by spiritual means" but "in complete loyalty to scientific principles and methods"; the Guild of St. Raphael, with its emphasis upon the sacramental method; the Divine Healing Fellowship, and many others. A still clearer indication, however, of the revival of the Healing Ministry is shown by the appointing of a Committee by the Lambeth Conference of 1920, to investigate thoroughly this entire subject. Since this Sacrament is so closely bound up with the whole question of Healing, it is worth while recording the suggestions resulting from this Committee's findings, especially as they are useful in the practical individual work of every Christian priest, with which we shall later deal.

They are as follows:²

"(a) For purposes of healing, prayer and sacrament should be used in conjunction. . . .

"(b) Whilst religious methods are applicable to all

¹ Office: 8 Kensington Park Road, W.11.

² From *The Ministry of Healing*, Report of the Committee appointed in accordance with Resolution 63 of the Lambeth Conference 1920, pp. 19, 20, S.P.C.K.

cases of sickness, they would seem to be most appropriate where moral or intellectual differences and perplexities have contributed to the disorder. These deep-lying roots of evil should be dealt with before any specifically bodily healing is attempted. . . . This preliminary treatment requires some real knowledge, not only of moral theology but also of psychology: so that it is desirable that clergymen who give spiritual direction should be adequately trained and so enabled to give clear and practical guidance. In this preliminary treatment an opportunity should be given to the patient to make a special confession of his sins, and the Priest shall absolve him if he should 'humbly and heartily desire' it.

"(c) Then might follow treatment more immediately directed to the complete restoration of the patient. *This may take the form of Unction (i.e. anointing with oil by a Priest)* or of the Laying-on of Hands (either by a Priest or a lay person) or of both. These rites have scriptural authority and are sacramental in the sense that a blessing is sought and received through the performance of outward and visible actions. . . .

"(d) The whole treatment will end appropriately with the patient's reception of Holy Communion, through which both body and soul are to be 'preserved unto everlasting life'!"

It will be noticed that in this Ministry of Healing there is another Sacrament advocated in the above Report besides the anointing with oil, and that is the laying-on of hands, which also has New Testament authority, and which would be more commonly used, being of greater convenience. Now it is abundantly clear that the reinstatement of the Ministry of Healing with the Sacraments of oil-anointing and laying-on of

hands enlarges in an amazing way the scope of the work of the Parish Priest. With the recognition of the full interrelation of the soul and the body, that a sick soul reacts on the body and a sick body reacts on the soul, the old-time "visiting" becomes an infinitely more practical and effective task. The Christian Priest is now more definitely than ever called in his pastoral capacity to be the spiritual physician co-operating with the doctor in bringing new life to soul and body; for which purpose he can use the Sacraments of Absolution, Direction, Laying-on of Hands, and Anointing with Oil.

With this new outlook, then, we are quite prepared for the many changes that the Revisers of 1928 made in the 1662 "Order for the Visitation of the Sick." In the latter there were things that prevented the Order being used by those who knew themselves to be spiritual physicians who were able, by giving spiritual health, in many cases to influence very greatly towards bodily health as well. The Revised "Order" of 1928 can on the other hand be of the greatest use to the spiritual physician, since by allowing him much liberty by the words "or in like manner" he is able to include within the given framework those things that he has found effective in his own experience. It might be worth while to give the framework, since there are so many who have neither realized the new scope of their work in this matter of healing, nor the regular use they can make of the Revised Order.

It is thus:

- (i) Visitation.
- (ii) Exhortation to Faith and Prayer (in which there is an opportunity for giving the sick person a rule of prayer).

(iii) Exhortation to Repentance (in which an opportunity is given for special confession and the Sacrament of Absolution).

(iv) An act of Prayer and Blessing (in which the following injunction appears: "Then shall the Minister say, *laying his hands* upon the sick person if desired").

(v) Special Prayers to be used as occasion may serve.

We observe that, though the sacrament of "laying-on of hands" alone is mentioned, yet since the instruction is "or in like manner" and "anointing with oil" was suggested in the report of the Committee of the Lambeth Conference, the Sacrament of Unction might therefore be substituted in (iv) above for "laying-on of hands" at the priest's discretion.

Within the framework just mentioned, much might be included with profit at different times and seasons from an invaluable practical book called *The Great Physician*.¹ There are found in this book such practical things as suggestions for silence and meditation; prayers for healing, cleansing, faith, sleep, before an operation, etc.; apt quotations; Bible readings; selected hymns.

The relation of the Christian Church to this whole question of the Healing Ministry, which the Sacrament of Holy Unction has led us inevitably to consider, is well summed up in the following paragraph from the Report of the Commission on Christian Healing appointed at the General Convention of the Episcopal Church at New Orleans, 1925:² "Religion and material means for cure must go hand in hand in ministry

¹ By Banks and Bowen, *A Manual of Devotion for those who care for the Sick*.

² Quoted in "Compilers' Preface" of *The Great Physician*, S.P.C.K.

to the sick. It is often difficult to tell where the one leaves off and the other begins. Faith in God and faith in the physician must be blended for best results. In his practice the physician relies upon the 'healing power of nature.' The Christian minister declares this power to be God, who is 'Giver of Life' and its Restorer. Both minister and physician know that the power of healing is something apart from themselves: that their function in healing is to assist by restoring the conditions—physical, moral, and spiritual—under which this power may best operate. . . . In Man the spirit and the body react upon each other in many ways. This relationship between spirit and body should be reverently studied, not by the Christian ministry alone, nor by the psychologist alone, nor by the physician alone, but by them all together."

To this one might add the conclusion arrived at by Dr. Samuel McComb concerning a visit that he paid to the shrine at Lourdes. He writes:¹ "What the Lourdes phenomena prove is not that there are cures inexplicable by any natural process, but that faith aided by suggestion has a power to heal to which it is difficult to set limits."

Such, then, is the opportunity in this regard that lies open for the Christian Priest. He is still very literally sent forth, as were the original twelve, not merely to preach but to heal sickness and to cast out devils. Moreover, he must be on his guard against drawing a clear and definite line between those that belong to the physical and those that belong to the spiritual realm; neither must he for a moment minimize the possibilities of his ministering either in the one or the other realm.

¹ In *Body, Mind, and Spirit*, by Worcester and McComb, p. 349, Hodder & Stoughton.

CHAPTER VII

BAPTISM—HOLY ORDERS—HOLY COMMUNION

OF the remaining three Sacraments we will begin by considering the one that in point of time comes first of the seven, dealing afterwards with the two that are very closely connected with the great subject of Christian Unity.

HOLY BAPTISM

In the belief of many Christians this is apparently a magical rite that affirms an "Open Sesame" into the Kingdom of God, and without which the infant would not know Eternal Life. That is bald language, but it is a belief that is by no means uncommon, and accounts for the extraordinary haste for the baptism of a sick child even by parents who normally keep the Church at a distance, and are apparently entirely careless with regard to their own spiritual lives.

Moreover, this fact has a most unfortunate though inevitable reaction. There are many independent minds that have therefore refused for their children to be baptized, not because they dislike baptism but because they disbelieve in superstition. They abstain from Infant Baptism for the same reason as might make them decide to sit down thirteen at a table, saying that they will leave it to the child to choose for himself when he arrives at years of discretion. A misguided attitude without the slightest shadow of a doubt, but notwithstanding, it is a protest which, whilst strongly condemning, we can in a measure understand. The

attitude is adopted perhaps more frequently by the thinking, individualistic, independent mind, educated or uneducated, than by the man of the world who is altogether indifferent to the issues involved. If, however, the thinking man thought still deeper, he could hardly fail to realize that the wisdom of Holy Baptism, even from a psychological point of view, is exceedingly great. For at Baptism the developing life, even before the appearance of actual self-consciousness, is brought under the influence of Christian environment.

But in addition to this is the fact that Baptism is a Sacrament, and that therefore those who are baptized receive the privileges that God's affirmations always carry with them when they are accepted. The sacramental side of Baptism is not, though, always recognized even by those who believe strongly in Baptism. In the baptismal service we are told two things about the baptized person—"he is regenerate," and he is also "grafted into the body of Christ's Church": or in the words of the Revisers, "is born again, and received into the family of Christ's Church." There are those who explain Baptism purely in terms of the latter—as just the customary rite for entering into the Church of Christ. It is possible to enter the Christian Church without it, but such an entrance would be irregular—this is the recognized gate. To think of Baptism only in these terms means that the sacramental side is entirely overlooked. It becomes the initiation ceremony into an organized fellowship, but it does not necessarily have any spiritual efficacy at all.

Rupertus Abbas¹ makes the correction when he asks "What and how many are the principal Sacraments of our salvation?" And his answer is "Holy

¹ *Rupertus Abbatis Tuitiensis de Victoria Verbi Dei*, lib. xii, c. xi.

Baptism and the Holy Eucharist of His Body and Blood, *the double gift of the Holy Spirit*.”¹ The claim that in Baptism comes the gift of the Holy Spirit is the recognition of something that is much more than a mere initiation ceremony. Baptism then becomes a Sacrament affirming the rebirth into a new life that is not of this world. The baptized is “born again” as well as “received into the family” of the Church; and because sacraments bring something of God with them just as every affirmation and suggestion bring something of the personality of the suggester, so this sacrament of the affirmation of rebirth, into a higher life that renounces the world, the flesh, and the devil, brings with it the Holy Spirit. Hence the commencing exhortation: “I beseech you to call upon God the Father . . . that he may be baptized with Water and the Holy Ghost”; and then in addition “received into Christ’s holy Church and be made a lively member of the same.”

Rebirth into a higher life is necessarily closely connected with the doctrine of Original sin, concerning which there has always been so much discussion, a doctrine that was put, for instance, by the Council of Milevum² A.D. 416 in these words: “Therefore little children, who have not by possibility themselves committed sin, are rightly baptized for the remission of sins, in order that that which they have contracted by generation may be washed away by regeneration.” It appears in a cruder form in Article IX, where we find “And therefore in every person born into this

¹ Quae ergo et quot sunt praecipua nostrae salutis sacramenta? Sacrum baptisma, sancta corporis ejus et sanguinis eucharistia, geminum Spiritus sancti datum.

² (Numidia). It appealed to Pope Innocent I for the repression of the Pelagian heresy.

world, it deserveth God's wrath and damnation." The Revisers of 1928, however, realizing, one supposes, that the Doctrine of Original sin can become a stumbling-block by such statements as the above, have in the opening exhortation of the Baptismal Service changed "Forasmuch as all men are conceived and born in sin" into "Seeing that all men are from their birth prone to sin," a statement which defines the Doctrine in terms that can be generally accepted.

Now in the Sacrament of Infant Baptism there is something that makes it different from the other Sacraments. For we have noticed that whilst God takes the initiative in His sacraments, bestowing His grace in them, yet there must be on the part of the recipient a receptive faith. In the Sacrament of Infant Baptism, however, the faith exercised must necessarily be vicarious, the godparents exercising it for the infant that the gift may be received by him.

This fact calls us to face a very important practical consideration, namely, that there is thereby thrown upon the godparent a responsibility greater than is generally recognized. For the godparent's task is twofold: (1) to exercise a vicarious faith on the child's behalf, (2) to watch the child in his growth and to see that the gift is maintained. It is not perhaps uncharitable to say that frequently the former task does not even occur to godparents. In a little book,¹ in which is outlined the history, worship, and practice of the Church "for English Catholics," there is found the following: "There is a growing feeling that Baptism should not be given quite indiscriminately to all children who are brought to the font as though it

¹ K. D. Mackenzie, *The Way of the Church*, pp. 60, 61, Mowbray & Co.

were a matter of course; but that some inquiry should be made about the religion of those who present themselves as godparents, since it is their duty to see that the child is 'brought up to lead a godly and a Christian life.' In particular it seems essential that either one of the parents or a godparent should himself or herself have been confirmed. This is far more important practically than insistence on the proper canonical number of godparents. In any case, rather than let a child be baptized when it seems practically certain that he will be brought up outside the Church, it seems to very many that it is far better to take the responsibility of refusing to baptize, and waiting for the child, on attaining to years of discretion, to come forward and ask to be baptized. It is, of course, obvious that this is to run a risk of his never being baptized at all; but on any reasonable view of sacramental grace this seems preferable to the degrading of Baptism to the level of a charm by conferring it on someone who will never be taught the meaning of it."

Undoubtedly the failure of the godparent to understand his real task opens the question as to how far, when vicarious faith is lacking by those who undertake to exercise it, the infant can receive the gift. The answer must be left to the All-loving Father, though the question occurs as to how far the vicarious faith of the Priest administering Baptism might be of avail; and further, to borrow terms already used, it must not be forgotten that the hetero-suggester is present always in his affirmation. Supposing the suggestion referred to in the passage above were adopted, it would have as its underlying assumption the belief that the answer to these questions is emphatically known, namely, that where the vicarious faith is

wanting, grace is altogether lacking, and that vicarious faith on the part of the Priest is of no avail in this connection.

It would, however, seem imperative in consideration of the above, that one at least of the godparents should always be seen by the Parish Priest before a baptism, so that it may be impressed upon him the full nature of the responsibility he is to undertake both at the time of the baptism and henceforth, and how much the child will depend upon his faithful performance of the same. It is a great abuse of this Sacrament and an indication of the light way in which it is treated, that there are so many who have grown into manhood and womanhood whose godparents have never taken the slightest spiritual interest in them, whilst there are some who do not even remember who their godparents were, since entirely neglected by them.

HOLY ORDERS

It is concerning the question of Holy Orders that hitherto an insurmountable barrier has been reached in every approach towards Christian unity. On the one hand, Nonconformists feel that by submitting to episcopal ordination they are thereby confessing that their previous ordination was invalid and their ministry invalid: on the other hand, those who would also reach unity with the Roman Church and the Churches of the East, realize that a recognition of the validity of non-episcopal ordination would destroy immediately any hope of reunion in these directions. In this chapter, however, we are not actually dealing directly with the question of Christian unity; here it is our purpose to compare "Orders" as it appears in the Anglican and

Nonconformist Churches from the interpretation of "sacrament" that we have adopted.

Remembering, then, that the efficacy of a suggestion or affirmation in the psychological realm increases with its authority, we realize immediately the power of the God-affirmation in episcopal ordination, in that the latter has the authority of the Church down the centuries behind it, also carrying with it continuity, and continuity must always mean a measure of authority. Further, it brings with it a very powerful authority in the fact that concerning its meaning there is not a vestige of vagueness—it means the same to everyone, and its meaning is entirely known.

This is not the case with Nonconformist ordination. There are many Nonconformist Ministers who would claim their authority to enter upon their particular vocation wholly from an inner call. They are undoubtedly doing rightly in so emphasizing the inner call as to claim that that in itself is the ultimate authority, and that an ordination without that inner call would be indeed to receive a sacrament unworthily. But we must not forget that God in His wisdom has adopted a universal method of sacraments, so that it is just because we are what we are that we need the Sacrament of "Orders" which, properly recognized, can add such authority to the inner call. Therefore, when we have by faith received grace for the vocation of the ministry in the Sacrament of Holy Orders, there has come to us an enormous added strength that will be of wonderful help in the lean years when sowing seems to yield no fruit and discouragement is the commonest of experiences. For at such times a man could be pardoned were he to wonder if after all he made a mistake concerning that inner call that he

believed came to him. It is then that he reads again the declaration of his admittance into the Holy Order of Priesthood; and on reading, that Sacrament becomes real to him once more, so that his heart grows brave again and his hands become strong.

Moreover, it obviously follows that, if some Nonconformist Ministers find their authority wholly in the inner call whilst others do not, if some receive from it sacramental grace whilst others think of it as the public ratification of the inner call or the starting-point of the vocation; then there is that vagueness about the real meaning of the Sacrament of Ordination that robs it inevitably of its authority. Concerning this vagueness I remember the feeling of unreality that came to me when at my own Nonconformist ordination a neighbouring minister placed his hands upon my head. Had this been a universally recognized action on such occasions I should not have known the feeling of unreality, but it was not.

Hence we will sum up by saying that in a sacramental universe devised by the Creator's wisdom to meet Man's need it must be admitted that the inner call will be greatly strengthened the more authority the Sacrament of Ordination possesses. But it will further be clear that, when Ordination has interpretations varying from "grace" to mere "ratification," this very vagueness will war against the authority of the Sacrament in bestowing that grace which it can bestow.

HOLY COMMUNION

Long years ago in Pagan religions there existed the belief that by the partaking of the god's sacrificial meal the worshipper shared the life of the god. The religious

man worked up into a frenzy of religious zeal at such a time was "enthusiastic," *ἐνθεος* (*entheos*) "God within." This fact is sometimes used as an argument against the Sacrament of Holy Communion—it is, we are told, a relic of paganism. But whenever the humble beginnings of an evolutionary process in any realm of Christian belief is supposed to throw discredit upon its ultimate product, the Christian's answer is always the same, namely, that far from a flower being discredited because its seed was so small and negligible, it is the more amazing that the seed even as the flower was of God, who saw in the seed the potential flower. It has often been pointed out that in much of His teaching Our Lord took truths already revealed, and just presented them in new moulds or added a small contribution to them that made them immeasurably more enriching. And in the Upper Room in that evening of long ago behind that Last Supper together that was to be perpetuated for all time there was at all events an echo of a rite not unknown among pre-Christian religions. Yet taking the above into consideration, this would but add to the authority of this "affirmation" rather than detract from it.

Henceforth this Upper Room sacramental meal was to be known by a variety of names according to where the emphasis would be placed—from the Lord's Supper, the simple meal, with its emphasis upon the remembrance, until it reaches on the opposite wing the height of ornate ritual in the Mass. The Sacrament of the Eucharist or Holy Communion differs from all other Church Sacraments in that it was instituted by Our Lord Himself. Even Holy Baptism, the other Sacrament "generally necessary" for salvation, does not share this distinction, having been placed in great prominence by

the forerunner of Jesus. This fact, then, in itself gives this Sacrament a distinction and a dignity and an authority that no other Church Sacrament possesses. But further, this Sacrament—the “extension of the Incarnation” as it is sometimes called—is composed of a number of minor sacraments that all add to the power with which the supreme affirmation reaches the recipient. Everywhere, through every sense-channel we possess, God’s affirmations are here being received into the soul. Here, then, in this Sacrament is so clear an affirmation, so vivid a coming of the All-loving Lord to mankind, that it must be experienced rather than described; for its description, owing to the failure of language to express an experience, must almost run the risk of the accusation of extravagance.

It is worth while listening to St. Thomas à Kempis as he attempts to describe the experience:¹ “O wonderful condescension of Thy tender loving-kindness for us, that Thou O Lord God shouldst deign to come to a poor soul and with Thy whole Deity and Humanity to change its famishing hunger into fatness. O happy minds and blessed souls which worthily and devoutly receive Thee, their Lord God; and in receiving Thee, are filled with spiritual joy. O how great a Lord is received! how beloved a Guest is entertained! how faithful a Friend is welcomed! how beautiful and noble a Spouse is embraced! one to be loved above all things that are loved, and beyond all that can be desired.” In those words we hear a great spiritual master attempting to put into black and white a living experience of which he has the most intimate knowledge. In such an attempt Poetry is our only adequate expression. But whilst poetry is best able to express an

¹ *Imitation of Christ*, fourth book, ch. iii.

experience, it cannot give reasons and formulate doctrines; and whilst all grades of Christian thought agree with regard to the reality and richness and vividness of the experience that poetry can best express, they differ profoundly concerning the "how" of the experience. Hence it is that the relation of the Divine Presence to the Elements has always been a thorny subject, the source of much misunderstanding and dissension.

The four prominent theories are: Virtualism, which holds that the bread and wine set apart for a new and holy use become by His grace the vehicles of His gift having the "virtue" of His body and blood; Receptionism, which puts the emphasis upon the communicant's receiving—his faith being the thing that counts, the bread and wine being mere symbols to make that faith stronger; Transubstantiation and Consubstantiation.

In connection with the last two theories it is interesting to observe a passage in a letter¹ of Cardinal Newman to Dr. Alexander Whyte, since it throws at any rate some light upon the word "substance." He writes: "You truly say . . . that the 'substance' is that awful mysterious essence of which the qualities are *not* extension, or colour, or figure, etc., that is, *not* the 'phenomena' which we call physics or nature, and which we could only receive 'physically,' but that unknown reality to which sensible qualities attach themselves and belong, without being *it*."

With that last thought before us of "substance" as an unknown reality, a mysterious something, it is opportune that we should turn again to the view of

¹ Quoted in *The Life of Alexander Whyte*, by G. F. Barbour, p. 244, Hodder & Stoughton.

sacraments that is before us in this book. A sacrament, then, is God's language—God speaking, God affirming. And as affirmations from another bring with them something of the "being" of the one who makes them, so God in a very real way is present in all His sacraments. But this "something" of God present in every sacrament we might define as a "mysterious essence," an "unknown reality," which reminds us of the definition of "substance" that we have just observed. This, then, is the nearest point that we reach to the theories of Transubstantiation and Consubstantiation. For we must immediately go on to insist that the same "substance," the mysterious essence, the unknown reality, is in *every* sacrament. The poet had a glimpse of this truth when he said:

Flower in the crannied wall,
 I pluck you out of the crannies;
 Hold you here, root and all, in my hand,
 Little flower—but if I could understand
 What you are, root and all, and all in all,
 I should know what God and man is.

The "substance" in every sacrament is the same. God has not so planned things that inevitably He must come to men in a more real way in the Blessed Sacrament than in any other sacrament. Some of the moments when the mystic has been most vividly aware of God has been among the beautiful mysteries of the sacrament of Nature. That same "mysterious essence" has been within those wonderfully perfect natural objects looked upon there, that he has found at another time in the Bread and the Wine as he kneels before the altar.

PSYCHOLOGY AND SACRAMENTS

Cleave the wood and thou shalt find me,
Raise the stone and I am there.

Whether this is an authentic saying of Jesus we cannot say, but it certainly expresses a very profound truth.

We would emphatically agree with the emphasis that the Transubstantialist puts upon the presence of the supernatural: we would entirely disagree with his belief that the presence of the supernatural is linked to a miracle at the altar. Our emphasis upon the presence of the supernatural would be the usual emphasis of the mystic, and one which Francis Thompson so excellently describes:¹

O world invisible, we view thee;
O world intangible, we touch thee;
O world unknowable, we know thee;
Inapprehensible, we clutch thee.

The angels keep their ancient places;
Turn but a stone or start a wing.
'Tis ye, 'tis your estrangèd faces,
That miss the many splendoured thing.

Moreover, it is interesting to notice the relation of the conception we are putting forward to the viewpoint of the Modernist who most strongly opposes Transubstantiation. In an article² on "The Reformation and the Scientific Movement of To-day," the Bishop of Birmingham (Dr. Barnes), in referring to the Reformers' view of the Blessed Sacrament, writes: "If they had had available the language of modern psychology they would have said that the sacrament

¹ *In No Strange Land.*

² From *The Modern Churchman*, vol. xxii, nos. 5, 6, and 7.

provides the external setting by which the process of association operates: through that process a particular type of spiritual experience can be obtained." Our claim, however, is that the "form" of this Sacrament—the service and the ritual—provides the external setting; but that the central Sacrament itself—the Bread and Wine—is far more than a setting that will make to operate a process of association which in its turn will produce a spiritual experience. The Real Presence is there as in all sacraments, there to be recognized, there to be "possessed" by faith.

Before we leave this consideration of "substance," the mysterious essence, the unknown reality, it is worth while to remember that Modern Science has reached as the limit of its analysis of the atom, an "unknown reality," a "mysterious essence." Hence there seems to be but a step between the present position of Science and the position that God's whole method in creation is a sacramental method and in every sacramental object He is giving Himself—the Real Presence is there.

Since, then, the "substance" underlying the Blessed Sacrament is the same "substance" underlying all other sacraments, in what is the former so immeasurably superior—as it is—to every other sacrament? It is not that the words of consecration make anything different in itself from what it was before: they are rather just part of the "ritual" or "form" that enwraps this Sacrament. The reason of its superiority is, as the Church has emphasized down the centuries, that it has been instituted by Our Lord Himself and definitely set apart, and so is more able to raise Man's faith, generally speaking, to an unprecedented height than is any other sacrament. He *"did institute, and in*

His holy Gospel *command* us to continue, a perpetual memory of that His precious death, until His coming again." This very fact that it was His institution and His command must bring it about that this "word" of God comes to His disciples impelled by an authority that makes its deep acceptance an easy thing for those who would receive. Out of all sacramental objects Bread and Wine were selected by Our Lord, and He saw quite definitely that in a simple meal He would be in an intimate manner associated with those objects: "This is my body," "This is my blood." It seems, then, that He focused God's whole sacramental method in this one great Sacrament just as God had focused all His Self-giving in the Eternal Word becoming flesh.

Further, we must remember that in addition to Authority all those conditions are present that we have seen go to make any affirmation effective, namely, Quiescence, Reiteration, Attention, and Strong Emotion. In this connection we must observe that at the very beginning of the Service there is the prayer for the cleansed heart, and this together with the frequent silent pause produces the Quiescence that is necessary at the outset for all that will come after. Reiteration is found in the words given to each individual at the altar-rail with the handing of the bread and wine. A state of Attention is almost inevitable with the giving individually of the elements; moreover, an early state of Attention is sometimes brought about by the ringing of the bell at consecration. The Strong Emotion is the result of the commemoration of the Passion and the Cross, whilst all the time the ritual itself is making its emotional appeal. It is to be noticed also that at different times in the Service an appeal may be made through the gateway of each of the senses. For the eyes there can be

the lights, the flowers, the vestments; for the ears, speech and music; for the touch the bread; for the taste, the bread and wine; and incense for the smelling.

Yet however superior this Sacrament may be that has been perpetuated by the Church in a "form," under the guidance of the Holy Spirit, that is able to lead on Man's faith from height to height, we must remember that great faith is desired for any affirmation to be effectively received. It is at this point, then, that we should join hands with the "Receptionist" with his great emphasis upon the faith of the worshipper. Indeed, we should go so far as to claim from the view of sacraments here put forward, that a sacrament in which we had faith, as perhaps an awe-inspiring scene or even a living saint, would be more efficacious for us than the Reserved Sacrament, if the latter affected adversely our faith in the receiving. In this connection, though, it might be mentioned, as we have seen also in Infant Baptism, that the efficacy of the vicarious faith of the celebrating Priest on behalf of the recipient can never be gauged.

We cannot, however, stop at the Receptionist theory, for we must claim from *a priori* considerations that the Real Presence is there in the Bread and Wine quite independent of the worshipper's faith; and therefore that, although the faith of the worshipper should be practically nil, we cannot say to what extent he may be influenced in the depths of his Unconscious by that Real Presence even in spite of himself, which argument might also be used in Infant Baptism.

Therefore, although we place so great an emphasis upon the faith of the worshipper in making this Sacrament more efficacious than any other Sacrament, even as the Protestant does, yet we also might use the

words of a dignitary of the Church when he says, "When in faith you receive the Bread and the Wine you receive the Lord Jesus Christ into your soul as truly as those who opened their doors to Him in Palestine received Him into their homes." And this is surely language that any Catholic might make use of.

But can it ever be seriously imagined that either the Catholic or the Protestant is all right and the other all wrong? Is it not inevitable since both are under the guidance of the Holy Spirit that the truth must contain contributions from both sides? And is it not equally certain that because one side cannot absorb the other, owing to the fact that there is such an abundance of variety of individuals, therefore a uniting bridge must be steadily built by love, sympathy, and understanding? Further, is it not in the same way, namely, by that same quality of all-giving love that we see so clearly on Calvary, that the Church of England and other Christian bodies will be reunited so that there will be one Body without cleavage and division? Then the time will have come when the Church will indeed be God's sacrament, an affirmation so clear and powerful that the world will not be able to refrain from receiving it. Hence, by the way of One Holy Universal Church the whole world will be brought to God, and the perfect Heavenly Kingdom will be established. From the dwarfed, imperfect condition of the present day the full-grown man will be attained, the measure of the stature of the fullness of Christ.

CHAPTER VIII

THE PARISH PRIEST AND THE SACRAMENTAL EQUIPMENT

LEST we run the risk of the accusation of theorizing without sufficiently applying, we will endeavour to make this chapter an entirely practical one, in which we will consider briefly some of the suggestions that are the result of the foregoing. Though they will be seed-suggestions that might bear fruit in the life of the Christian Priest, yet in a measure they have a very direct bearing upon the life of Everyman.

The two outstanding suggestions, then, that emerge from the previous pages are:

(1) With the light of Psychology upon Human Nature and with the resultant knowledge of the ease with which men place themselves into existing moulds and shape themselves to fit them, this is the day for rethinking and for being sufficiently daring to make experiments.

(2) Modern Psychology suggests to the Christian Priest the development of an already existing field of labour, namely, that of Individual Work, along fresh and fascinating lines.

We will deal with these in order, realizing that the treatment will be simple; at the same time it will inevitably be scanty, since one chapter must contain it. Further, it will hardly be possible to avoid in places a measure of repetition, since to some extent there must be a summing up of what has been already said.

(1) Let us suppose the Parish Priest, then, with a background of Psychology confronting his Church

Worship. He is resolved both to discover what particular weaknesses it possesses that tend to encourage the general habit of non-Churchgoing, and then having discovered them to attempt to give an added strength by launching out into deeps untried, if necessary. Before he has gone far in his considerations he probably is arrested at the subject of preaching. It may be that he has previously been in the habit of contrasting the "Preaching of the Word" with the "Sacraments," and therefore having realized the enormous value of the latter he has tended to minimize the former. None the less he has often had an uncomfortable realization both that the "foolishness of preaching" does count greatly, and always will; and also that "foolish preaching" or careless preaching will ever be instrumental in keeping people away from church. He has felt there is considerable truth in certain words that he has read:¹

"There are Micawbers of the pulpit who go on expecting things 'to turn up' after their futile sermons, which have cost them neither tears nor sweat."

But now, with the conception of preaching as one of God's sacraments, the Priest we have in mind realizes that that type of preaching cannot now be tolerated. He no longer sets any limits in his mind as to the far-reaching results upon those who listen, and therefore considers that the preparation for it must be proportionately strenuous, especially as he remembers that at his Ordination he was bidden to be diligent in studies. It now seems to him but reasonable to believe that where there is sloth in preparation, or where preparation is undervalued, preaching is no longer a

¹ From *The Minister in the Modern World*, by R. C. Gillie, p. 87, A. & C. Black.

true sacrament; for the Sacrament of Preaching,¹ unlike that of Holy Communion, is so very intimately connected with the preacher himself as sacrament.

We will assume, then, that the importance and value of preaching is recognized, and that the decision has been registered accordingly, that no pains henceforward are to be spared in its preparation. Our Priest in whom we are interested now turns to the Lessons and the Psalms to consider whether there are any hindrances there that act as barriers to the outsider. He realizes that, just as preaching can be a sacrament, so also the reading of the Lessons and the singing of the Psalms can be. Yet at the same time he knows that an indiscriminate use, especially of the latter, does actually war against their sacramental value. For he has seen people in the congregation remaining silent during the singing of certain passages, and he has needed all subtlety in interpretation to sing them himself. He is glad that the recent Revisers of the Prayer Book have recognized this and made adjustments accordingly, but he feels that this task could still be done far more thoroughly if the sacramental value is not again and again to be marred. He is relieved that he has no more to sing Psalm lviii, but it is with the greatest difficulty that he sings much of Psalm xxxv. He thinks that the criticism of some people, that to announce omissions

¹ In the Sacrament of Holy Communion, however, the character of the Priest counts more than is generally believed. Though the fact of his unworthiness would not interfere with the efficacy of the Sacrament, yet the knowledge of that unworthiness would so interfere, since it would be a disturbing thought in the mind of the recipient. Hence also the converse is true, namely, that a saintly Priest—himself a sacrament of God—would for a number of worshippers make the Sacrament more efficacious through their very knowledge of the fact.

serves to call people's attention to the unsavoury character of that which is omitted, is actually all in favour of the other side. For he feels that there is so much of the unthinking and "taking everything for granted" attitude among Christians that it is good to get them to think, even if that is done by asking them to make certain omissions. He recognizes, as being extraordinary, the way in which the perfect Heavenly Father is thought to be capable of the most amazing inconsistencies.

Then a further fact seems to him of the greatest importance, namely, the extraordinary variety of temperaments among his flock; which he realizes incidentally, from his knowledge of Psychology, to be responsible for a great many so-called convictions that they hold. He therefore would plan out a mode of action with regard to Worship for the purpose of meeting the needs of the largest number, realizing all the time the fact we have insisted upon, that the "form" in which a sacrament is presented does not in itself affect either the validity or the efficacy of that sacrament.

If he is in a town where his parishioners have the choice of many churches, the matter is not so vital; but the Priest in charge of the only church in the neighbourhood, recognizing the variety of human needs, might, with the new knowledge that is his, plan different "uses" with regard to Holy Communion. Should he experiment along these lines he might at one time have the Eucharist with dignified and elaborate ceremonial; at the other he could arrange the most simple "setting" of the Lord's Supper to which the most puritan of temperaments could find no objection. Again, whilst having usually a moderate

ritual for Matins and Evensong, he might arrange an occasional service in which it would be reduced to a bare minimum—dignified, reverential, but lacking altogether in external “helps,” and with an unusual emphasis upon the sacrament of Preaching.

Wise experiments along these lines might well attract many Church people who are either definitely “high” or “low” and averse to the opposite: they would appeal also to those Nonconformists without a Chapel of their own who would find a home in the Church if any steps were taken to meet them: whilst in addition they would make a challenge to the outsiders who have deep-rooted prejudices, however unfair they may be, against the Church for failing to become adjusted to new situations and to launch into deep and untried waters.

(2) We will now proceed to consider our Priest setting out afresh into the great field of Individual Work with his knowledge of Psychology to help him in his plans of action. Formerly he was accustomed to think of Individual Work in terms of mere “Visiting,” and the purpose of Visiting in vague terms of “getting to know” people, in the hope that by so doing it might be possible to help them in the future. He now thinks that that vague type of Visiting is colourless and comparatively ineffective. He is no longer content to break the ice by thawing it over a cup of tea. On the contrary, he is now going armed with instruments that will not merely definitely and effectively break through the ice, but that also have the virtue of bringing the water up to a higher temperature so that it will not freeze again.

In a word, he recognizes that he is a spiritual physician. He knows, therefore, that he must be able to

diagnose a spiritual malady, apply treatment for soul-healing, and follow up with a suitable method for convalescence. He knows that in order to have the necessary amount of skill for so high a calling he must apply himself with the same thoroughness to the intricacies of spiritual disease as the doctor does to physical maladies: and that this means both psychological study and also diligent discipline in the way of prayer, since the spiritual alone can discern the things of the spiritual realm.

Moreover—and here the Christian Priest is so much more privileged than the Psychologist—he knows that he has Sacraments in his possession that are of inestimable value: Confirmation, Absolution, Spiritual Direction, Anointing with Oil and Laying-on of Hands, Holy Communion, and in addition Intercession. Now he has one definite purpose behind his Visiting, namely, that people will “consult” him, so that he may through intimate knowledge effectively “direct” them. Hence, in addition to Visiting he decides to advertise regular times each week when he will be in his vestry for such consultations.

As he plans his method of Consultation beforehand, he decides it shall be roughly as follows:

(1) Like the psycho-analyst, by careful questioning he will seek to know the mind of the patient that he may discover the real trouble, though he will probably neither feel the need of, nor consider himself fitted for, the entire detailed probing of the analyst.

(2) He will then go on to make an end of the past. This may be by authoritative Absolution: it may be by praying *with* the individual for pardon for the past and a new start. It will depend always on the person in question.

(3) He will set out upon constructive lines of re-education. For this purpose he plans out a number of possible methods varying from Anointing with Oil or Laying-on of Hands, to persuasion and positive affirmations. In every case he will follow this up with a rule of life that includes a rule of prayer, which in its turn never fails to include the discipline of Meditation.

Realizing the enormous value of Meditation in training the imagination, he decides that he must begin to study thoroughly the various methods of the great spiritual masters in this art. He knows that this is absolutely essential, for, since individual A is so different from individual B, it will probably be that a system of Meditation that suits A admirably will fail entirely in the case of B. He realizes that just as the doctor prescribes for a new patient a medicine that has been of benefit to another suffering from an apparently similar malady, and knows the while that he must be prepared to change it for another in a few weeks, since it is by no means certain that it will be of equal service in the new case, similarly must the spiritual physician act.¹ Hence, he determines that he will have intimate knowledge of the systems of St. Ignatius of Loyola, St. Francis de Sales, etc.; whilst Kempis' *Imitation*, Augustine's *Confessions*, Scupoli's *Spiritual Combat*, St. Francis' *Devout Life*, Nicholas Grou's *Hidden Life of the Soul*, Law's *Serious Call*, will all be intimate friends of his.

Needless to say, he determines that he will work in the closest co-operation with the doctor if he discovers troubles that lie pre-eminently in the latter's domain, just as he expects to be co-operated with by the

¹ A useful book in this connection is *The Art of Mental Prayer*, by Bede Frost, Philip Allan. It has also an extensive Bibliography.

recognition of the doctor of the spiritual factor in many of the ailments with which he deals, and that the spiritual factor is in the province of the spiritual physician.

Further, he will recognize that these opportunities for Consultation will not meet the individual needs of all his parishioners, even when by diligent visiting he establishes a real ground of confidence as a basis. For there are those who have been brought up in the habit of regular "authorized Confession," and who have found in periodical Priestly Confession their safeguard against repression, and in the resulting Absolution and Direction their impetus and inspiration for the future. He will then, in addition to giving regular opportunities for Consultation each week, give other opportunities for regular Priestly Confession. His guiding principle always will be that since there are varieties of temperaments there must be varieties of methods; and that therefore he will not be a slave to any one method because it is traditional or because it is not traditional, or because it is common to a particular school to which he adheres.

It is his aim to be rather a master of methods both traditional and untraditional, for his all-absorbing purpose is to win individuals to his Lord and Master Jesus Christ.

Now we will leave for a time the plans of our hypothetical Priest, whilst I venture humbly to give for what they are worth two illustrations of first-hand individual work which necessitated completely different methods. At the risk of being wearisome I shall set them out in detail, since I have so frequently heard the charge of lack of detail brought against the exponents of modern Individual Work.

Illustration 1.—On one occasion a young woman came to me to see if it could be true in her case that spiritual help would influence the body towards healing, since this was the gospel that she had heard me preach. She had been abnormal from birth, stunted in growth, neurotic, and, as would be expected, she had a number of ailments. She was always under a doctor, but always seemed ill, depressed, and unfortunate. I arranged to see her once a week for a definite period. The method I adopted was as follows. We began, each sitting, by praying to God for healing and for faith to enable Him to heal. Then I persuaded her to look out of a bright window, contrasting it with the one through which she had become accustomed to look. She then relaxed whilst I affirmed again and again, in the manner of "hetero-suggestion," that she would sleep, that the living Christ was present, and that He could heal as He used to heal in days of long ago. Invariably she passed almost immediately into a deep sleep to awaken at the first word of recall. I then gave her prayers for daily use till the next sitting and texts to repeat constantly that were in the form of affirmations such as "In Thy strength I shall be more than conqueror." I will repeat her own record of this treatment after it had been in progress for a few weeks. "Each day I get up with God as my waking thought. . . . I am looking constantly out of the bright window. . . . During the time I was asleep last night (that is, during the sitting) I did feel God's presence around me. I could almost see His light shining upon me. I could not realize where I was just for a second when I opened my eyes. I couldn't say this at the time because I was so full of light and joy being with God alone. It was the most beautiful sleep

I had ever had in the realization that God was with me. I should have loved to have slept longer; I felt a new person on awaking." But it was a later letter that cheered me most since it showed that the method was not merely resulting in "happy feelings" or in quickened faith, but that the physical was being affected by the spiritual and mental approach. For the letter stated that, among other improvements, there was a normal functioning for the first time, and she was twenty-seven years of age. In this case God was using me and the affirmations as His sacrament.

Illustration 2.—I record this illustration since it was an astounding case of immediate healing by intercessory prayer alone. Nothing was suggested or affirmed; I simply prayed, and I was not even present. I know that the sceptic of modern healing "miracles" would never for a moment accept the following, but he will not reject it because the details have not been carefully recorded, but purely because it is a modern "miracle." I can but add the dictum given previously: "He that hath ears," etc. I wrote in detail at the time, and shall here copy the important points of my record. "X, who had been ill for a long time and was in a very weak state of health, caught influenza, went down with it Monday, January 16, 1933, between dinner and tea. She went to bed with a temperature of 103. When we retired the same evening it stood at 103.8. Tuesday morning it was well over 102, and all day she was in a raging fever, getting weaker and weaker, so that at night at 7.15 it stood at 103.4. It seemed desperate. We agreed that later in the evening we would have the Sacrament of Laying-on of Hands. I told her that in the meantime I would pray for her healing downstairs for three-quarters of an hour, and asked her to

respond as best she could. She promised to do so. I went downstairs and started about 7.35, framing my intercession on the lines of that advocated in *The Great Physician*,¹ namely:

(1) Realizing the Presence of God, Infinite Love, Wisdom, and Power; then making an act of sacrifice of self for the purpose of being used.

(2) Placing the sick person in the Presence of God as a bowl of bulbs is placed in the sunlight that its rays may give warmth and health, thinking the while of God's love streaming through the sick one, penetrating the most obscure corner of her being.

(3) Seeing the sick one as God would have her be, free from sin, free from disease, perfectly balanced in body and mind, loving, joyful, peaceful.

The three-quarter-hour intercession along these lines was very real. I realized all the time that the influenza germ was God's foe, that Jesus on earth would have fought against it, and that therefore, if Prayer is real, He would use me as His sacrament to heal. At 8.20 exactly I went upstairs. X was just ringing the bell. So remarkable was the change that I resembled those who had prayed for Peter's release, and then mistook the released Peter for his ghost, for I thought she must be in a delirium. Her first words were: 'I am wet through.' This had been the case for hours, but had not been noticed with the temperature high. Her second words: 'What can I have for supper?' This alarmed us because she had been to a large extent fasting for some weeks, and wholly fasting since the 'flu attack began. We asked 'What do you want, a biscuit or some milk?' In answer she said that she had

¹ By Banks and Bowen (referred to previously), pp. xv, xvi Introductory.

been praying at the beginning of the three-quarters of an hour, but had fallen off to sleep, and a voice said to her 'Don't sink. Eat a proper meal. It will not distress you.' Those were her exact words. She said it all very slowly as though she was recollecting the words of some message that had been given her. I no longer thought it was 'a ghost,' but knew it was a wonderful case of immediate answer to prayer. X's temperature was apparently normal, and she assured us that she was well again. Moreover, the 'proof of the pudding was in the eating'; for without exaggeration she ate the biggest meal she had eaten for at least three years, since internal ulcers with occasional hæmorrhage had always demanded the greatest care. At the close she said, 'That was lovely. I have not enjoyed a meal like that for years.' She was indeed well! We were overjoyed, knowing that Christ in His healing power was present. Besides the joy of the healing one realized that one had in future for those suffering a certainty in Prayer's power to offer such as one had never known before. It can be recorded fourteen months later, as an interesting addendum, that on that occasion certain disabilities of long standing departed and have never returned.

Such, then, is the opportunity lying open for every Christian, since Intercession can be adventurously used by all who really believe in it, and *every* Christian can be God's sacrament. And since the Priest can, in addition, put the psychologist's method of Suggestion into a Christian setting, and make use of the Sacraments of Anointing with Oil and Laying-on of Hands, it would not be possible to overestimate the privilege and value of his calling in his work with individuals.

Let us again return at this point to our supposed Priest. Realizing the opportunity for "individual work" before him, he turns to consider his communicants and churchgoers. He knows that this body of men and women, who actually make up his Church, should be a real sacrament of God, through whom as a unity God could speak with a loud, intelligible voice to the whole neighbourhood; and with this knowledge he contrasts his Church as it actually is.

The lines of George Herbert¹ come to his mind in this connection:

Lord, how can man preach Thy eternal Word?
He is a brittle crazy glass;
Yet in Thy temple Thou dost him afford
This glorious and transcendent place,
To be a window through Thy grace.

But when Thou dost anneal in glass Thy story,
Making Thy life to shine within
The holy preachers, then the light and glory
More reverend grows, and more doth win;
Which else shows waterish, bleak, and thin.

He is so fully conscious both of the fact that it is the vocation of all Christian men and women to "preach the eternal Word," to be sacraments of God; and also that, in his own flock, the light and glory so often shows so "waterish, bleak, and thin" that they are not as a Church stamping the whole community as they might. He thereupon goes on to face a very practical general problem, namely: "Since the Church should be the sacrament of God but there are numbers who compose the Church who are failing in their vocation, what is

¹ In *The Windows*.

to be done?" As matters stand, he sees the life of the Church is drained, its power is not as it should be, it speaks with an uncertain voice. A method of pruning, he knows, might be advocated with regard to those who have become slack in their baptismal vows, having left their first love. But even to think of such a method is to dismiss it at once as an impossibility, even though mere nominal adherence to the Body is such an obvious weakness.

Then it is that there comes to him an experiment¹ that, though clearly not a solution, would none the less help in the right direction. It is that Fellowships might be formed within the Church of those who are prepared to live an intense spiritual life, who would be very surely sacraments of God. He wonders if this may be the contribution of the Group Movement to the Christian Church of to-day—the intense groups within the Church, not having the methods and terminology of the Oxford Groups, but instead, living in accordance with a definite devotional rule held in common by those who composed the Fellowships.

As the idea takes more definite shape in his mind, he realizes that preparation must be made for the number in the Fellowships who would doubtless desire an even more intensive culture of the inner life; and in this connection he recalls that with the Oxford Movement there came into the English Church, Brotherhoods and Sisterhoods consisting of those desiring to live a life wholly and entirely devoted to God—real sacraments of God. The question comes to him with all persistence: "Why should not such Brotherhoods and Sisterhoods be established in many

¹ The writer has worked out a detailed scheme along these lines, and would willingly share it.

a parish? They need no longer be associated with any particular section of the Church as heretofore, for the idea is not sectional but universal. Such Communities could be adapted to the more liberal outlook of our own age either with or without the three old-time vows which in any case would be renewed from year to year. They would pursue the work of the parish, though the 'Community' in a well-to-do suburb might well work in conjunction with a needy slum parish."

He considers, moreover, that such an outline scheme worked out in its many applications might help in the solving of a very practical problem. For he has found a number of modern Youth Movements that testify to the wholehearted enthusiasm of the Youth of to-day; but he and his brother-priests have often shared their conviction that there should be a very definite opening at hand in the Church of to-day, in addition to the Foreign Field, for the numbers of fully surrendered Young People who are waiting to give their enthusiasm and themselves to the service of their Lord.

In the midst of such considerations our Parish Priest has the persistent realization that, because he is born into such a day of opportunity, and because his vocation is so amazing in its possibilities of a harvest of fruitfulness, therefore he himself must be a true sacrament of God, since the extent of his usefulness must ultimately depend on that. Therefore, in the midst of a busy life he apportions a regular time daily for prayer and meditation, being very diligent in observing the two daily offices that no priest does well to omit, since they are "daily to be said and used throughout the year"; and needless to say, he whose life is to be a sacrament relies upon the food of the Blessed Sacrament for his constant nourishment.

Nor is he only nourished thus by the Sacraments of the Church. For it often happens that, amid the great pressure of his daily life, he withdraws into a place apart, in the desert-place, on the hill-top, and thereby feasting his eyes upon the beautiful work of the Creator, he receives from that same Creator's hand, through His sacraments of beauty, food in the strength of which he can pass from the transfiguration to the valleys of the workaday life anew. There he proves again and again, by repeated experiences, that waiting thus upon his God in the silences he does actually renew his flagging strength and become equipped afresh for the giant opportunities of to-day.

Hence it is that placed in the midst of a sacramental universe, cheered by sacramental comradeships, strengthened by a sacramental Church, we look hopefully forward to the reaching of that "one far-off divine event to which the whole creation moves."

But is it far off? Not necessarily. It depends upon when men and women will come to themselves; and seeing themselves unveiled will in shame and penitence yield to the Lord of all, the Eternal Word, by whom the world was made and without whom was there not anything made that was made.

All about him shadow still, but, while the races flower
and fade,

Prophet-eyes may catch a glory slowly gaining on the
shade,

Till the peoples all are one, and all their voices blend in
choric

Hallelujah to the Maker, "It is finish'd. Man is made."

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